

satisfactory, the officer of the deck pronounces the stranger "suspicious:" while Jack expresses the same idea by telling his shipmates on the fore-castle, that he "doesn't like the cut of that fellow's jib." On shore he uses the phrase with a similar meaning, applying it to the external peculiarities of countenance or expression, regarded as indications of character.

"To hang the jib," in the sense of "to look cross," as noted by Halliwell (s. v. JIB), has, perhaps, a similar origin. VERTAUR.

Premiums for Babies.—In the window of a silversmith in this city, three silver tea-sets are now on exhibition, which have been offered by the Agricultural Society of Clarke County, Ohio, as premiums for the three finest babies of different ages, born in the United States. UNEDA.

Philadelphia.

Queries.

A POLITICAL PROPHET—ELIAS HABESCI.

There was published at Calcutta, in 1790, a remarkable book bearing for title:

"The Partition of the Dominions of the Pope, preceded by that of the Ottoman Empire, and by Considerations on Heraclius, the reigning Prince of Georgia, translated from the French MS. of Elias Habesci;"

and dedicated, by permission, to the Gov.-General Earl Cornwallis.

The author, in a style of Junius-like severity and invective, arrives at the certainty that the placid Turk's mission in Europe being fulfilled, he will soon go to his own country:

"God was pleased," said the Grand Vizier to the Count de St. Priest, "to make use of our sabres to punish the Christians; and therefore, when it shall please Him to put an end to His wrath against them, and to return them their country, we are ready to obey His holy will, and to retire to our own."

The prophet shows how, step by step, the European powers have been despoiling the Porte; and predicts, that before long Russia and Austria will make their final *coup* by seizing upon Constantinople:

"But what will the other Powers of Europe say to all this? Who knows? Perhaps they will say as much as they did when three of them shared among them the greater part of Poland—NOTHING!"

Our false prophet, who seems wonderfully familiar with his subject, then goes on to show that neither France nor England will cast their shield over the doomed Turk; and that the only friend he has in Europe is impotent Rome:

"Rome trembles," says Habesci, "when she reflects that there is a power called Emperor of the East and King of the Romans. Get rid of the Turks, and they would very soon be seen in Italy and in Rome; not to

take the air, or to hold the bridle of the Holy Father's mule, but to command as sovereign!"

Austria and Russia, having pushed the Turk out of Europe, the next question of our prophet is, Who shall reign in the vacant capital?

"Whether, O politicians and prophets! shall we give it to the House of Austria or to Russia? Neither the one nor the other. It would be almost impossible, according to the examples of extended empires, that Vienna or Petersburg could reign over Constantinople. She must have a sovereign of her own. But where are we to get him? Neither a Comnene, a Phocas, a Polygnax, nor a Lascaris should be placed upon a Greek throne; they should be left as they are: one at Paris, one at Chambrey, another at Turin, another at Smyrna, and another at Constantinople—all more or less unhappy. Therefore, either Russia must place Prince Constantine there, or Joseph the Second will give her one from Tuscany."

Such were the speculations of Elias Habesci in 1790; and such the little sympathy he could foresee for the falling Turk in the day of his extremity! Taking this vaticinator as an exponent of the presumed indifference of England and France to the threatened annihilation of the Turks, it would not, I think, be foreign to the objects of "N. & Q." to record the prophet's reasoning for their non-intervention, if only to contrast it with the actual state of things now the crisis has arrived: when these two generous nations, forgetting their own ancient feuds, have ranged themselves upon the side of the Sultan; and are now spilling their best blood, and expending their treasures with a liberal hand, to protect the feeble Turk from the grasp of the northern wolf!

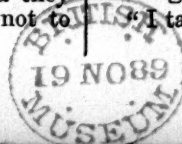
"Who, therefore," says Habesci, "can impede the fall of the superb Ottoman? France? England? I pretend not to enter into the question, whether these powers *can* or *cannot* hinder it; all I assert is, that they *will not*. With respect to France, that enlightened minister, the Count de St. Priest, after residing sixteen years at Constantinople, proves very clearly that it is the *interest* of France to abandon the Turks to their destiny. He paints them in their true colours; and after producing such incontrovertible facts as ought to render them detested and spurned by all the nations of the world, he concludes, that France ought not only to abandon them, but to assist the other powers in *exterminating* them, and share the plunder with them. Therefore, *France will do nothing for them!*"

"England," continues this advocate for annihilating the Mussulman, "is too much occupied with *great* affairs to turn her thoughts towards the Turks. Whether they do, or do not fall, will be a matter of indifference to her; and whether the inhabitants be of this or that sect, will not concern her: for whoever they may be, her commerce with them will always exist; besides, the trade she carries on with Turkey is not very considerable."

Let Alma, Balaklava, Inkerman, and the Patriotic Fund be the triumphal reply of England and France to the selfish policy here indicated by this false prophet!

I shall be glad of the assistance of "N. & Q." to unmask this Elias Habesci; he gives the following interesting account of himself:

"I take this opportunity to inform my readers, that I



have published, in several languages, seven different works, on various subjects, under the name of E. H. — an enigma on Sahib-el-Sicia, which, in the Arabic, means *friend of the unfortunate*: it is a title which I have acquired, and of which I am not a little vain. In the year 1782, I was in London; and advantageously known to the ministry, and other noblemen — one of whom wished me to write on the then present state of Turkey. I did so, and left my work with him, little thinking I should behold it in print; but, on my arrival at this place (Calcutta, 1790), I found it had been published, and actually met with a copy of it here."

"In a note to the translator (Mr. Mortimer, formerly British Consul at Ostend), in the Preface, he says that I informed him my real name was E. H.; but he, and all the above noblemen, knew my name was A. G., for which I substituted the aforesaid enigmatical one upon my title."

I may farther observe, that this "friend of the unfortunate" —

"Published in Latin at Naples, 1775, *De la Comparaison de la Porte Ottomane avec la Porte Romaine*, — deffendû par Rome, et quelque aître Royaumes. *Une Petite Brochure sur la Pologne*, — en langue Polonoise; deffendû en plusieurs Endroits;"

And (lastly, which promises to be the soundest of his prophecies):

"*Sur la Nécessité absolue de la Cour de Russie d'être toujours la bonne et sincère Amie de l'Angleterre, si elle veut conserver sa Grandeur* En Lange Russe, à Moscow, 1780, deffendû par le Gouv. Russe, et les Copies rassemblées."

One is curious to know something more of the man who thus seems to have been going about the world disturbing governments, while rejoicing in his acquired name of the "Friend of the Unfortunate."

J. O.

[Some farther particulars of this singular character will be found in the following work: *The Present State of the Ottoman Empire*; containing a more accurate and interesting account of the religion, government, military establishment, manners, customs, and amusements of the Turks, than any yet extant: including a particular description of the court and seraglio of the Grand Signor, and interspersed with many singular and entertaining anecdotes. Translated from the French MS. of Elias Habesci, many years resident at Constantinople, in the service of the Grand Signor. London: 8vo., 1784. In the Preface he gives the following account of himself: — "To remove every idea of presumption, it may be proper to declare, in the most solemn manner, that I am by birth a Greek: that I was carried when an infant to Constantinople, and was brought up there by an uncle, who enjoyed a considerable office of honour and confidence in the seraglio. A long personal attendance upon this relative, after I came to years of discretion, and my own employment as secretary to a Grand Vizar in the reign of the late Sultan Mustapha III., gave me daily opportunities, first in assisting my uncle in the discharge of his functions, which lay chiefly within the walls of the seraglio, and afterwards in my own department, of acquiring a perfect knowledge of many curious and entertaining particulars, which it is impossible any traveller or any foreign ambassador at the Porte could obtain." The translator adds in a note: "For private reasons, Habesci assumed, on his travels, the name of Alexander Ghiga, and by that appellation was known to the few friends he had in London: but before his departure, he

gave the translator his real name in writing, which is in the hands of the publisher, R. Baldwin, 47. Paternoster Row." In chap. xxi. Habesci, speaking of the Turkish policy with respect to Russia, remarks that, "in fact, the Russian power is augmented to such a degree, that if none of the other principal powers of Europe interpose to save the Ottoman empire, it must be crushed . . . In a word, the Christian powers interested in the preservation of the Ottoman empire in Europe, must not be surprised, if the Porte, yielding to the circumstances of the times, and finding itself unable to repel the Russians by force of arms, should negotiate a treaty for ceding the Ottoman domains in Europe to the court of Petersburg, contenting itself hereafter to make Prusa, in Asia Minor, its seat of government, and thereby gratifying the most sanguine wishes of the ambitious Catharine, whose ultimate aim has long been to remove the seat of her empire from the north to the south, — from the icy region of Petersburg to the serene climate of Constantinople."]

Minor Queries.

French Churches. — In recent rambles in Picardy I have been much puzzled as to what age I was to assign to their churches, the architecture of which we should denominate Early English in old England.

ANON.

Bristol Lectureships. — A correspondent wishes to ascertain if the lectureships left to three of the churches in Bristol by William Pine, formerly of that city, are still observed; and if so, after what services? If not, what course should be adopted to cause their restoration? The names of the churches are believed to be St. James, St. Philip, and Christ Church.

J. W. J.

Baptismal Query. — A man was baptized under the name of Henry Redcliff Smith. Now Redcliff is the mother's family name, and was formerly written "De Redclyffe." Could the form of De Redclyffe be resumed?

B.

Hull.

Rev. Thomas Stackhouse. — Whose son was the Rev. Thomas Stackhouse, M.A., author of a Greek Grammar, an Atlas of Ancient and Modern Geography, and other works? He died 1785.

ANON.

Pronunciation of "Two." — In Dryden's celebrated verses written under Milton's picture, we find the following rhyme:

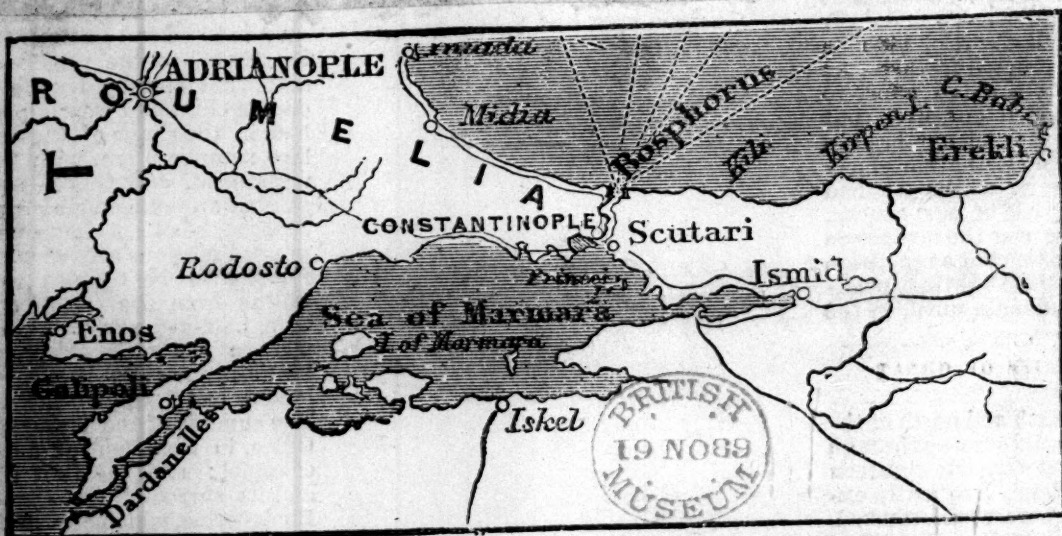
"The force of Nature could no further go,
To make a third she join'd the other two."

Query, Did the correct pronunciation of *two* in Dryden's time rhyme with *go*? In many parts of Lancashire the common people are still in the habit of pronouncing *who* as if written *woe*.

T. T. W.

The "Dublin Letter." — Can any one who has directed his attention to the numerous publica-

Habesci. In the MS. of the present state of the Ottoman Empire. 1784.



SKETCH MAP, SHOWING THE RELATIVE POSITIONS OF GALLIPOLI, ADRIANOPLE, AND CONSTANTINOPLE.

8028 de. 20.

T H E
P A R T I T I O N

OF THE
DOMINIONS OF THE POPE,

PRECEDED BY THAT OF THE
O T T O M A N E M P I R E,

AND BY
CONSIDERATIONS ON HERACLIUS,

THE REIGNING PRINCE OF GEORGIA.

I N T H R E E B O O K S.

TRANSLATED FROM THE FRENCH MANUSCRIPT
O F
E L I A S H A B E S C I.

K

C A L C U T T A :
F R O M T H E P R E S S O F J O S E P H C O O P E R.

=
M D C C X C .

Wm Averestall



TO
THE RIGHT HONOURABLE
Charles Earl Cornwallis,
KNIGHT OF THE MOST NOBLE ORDER
OF THE GARTER,
GOVERNOR GENERAL OF BENGAL,
AND COMMANDER IN CHIEF
OF ALL HIS MAJESTY'S AND THE
HONOURABLE EAST-INDIA COMPANY'S
TROOPS IN INDIA,

&c. &c. &c.

T H I S W O R K
IS BY PERMISSION DEDICATED,

BY
HIS MOST OBEDIENT
HUMBLE SERVANT,

CALCUTTA,
JANUARY 1st, 1790.

THE AUTHOR.

THE [illegible] [illegible]

[illegible] [illegible] [illegible]

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	Y.	
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ADVERTISEMENT.

THE smallness of this Book ought to be of no detriment to the subject of which it treats. It is by the contents, and not by the size or stile, I wish it to be judged.—That it was composed in haste, is very certain, and for that reason it may lay as open to criticism; but I put great stress on the indulgence of my Readers!

I take this opportunity to inform them, that I have published in several Languages, seven different Works, on various subjects, under the name of Elias Habesci,—an enigma on *Sabib-el-Sicia*; which in the Arabic Language means *friend of the unfortunate*:—it is a title which I have acquired, and of which I am not a little vain.

In the year 1782, I was in London, and advantageously known to the Ministry, and other Noblemen, one of whom wished me to write on the then present state of Turkey. I did so, and left my work with him, little thinking I should behold it in print; but on my arrival at this place, I found it had been published,

b

and

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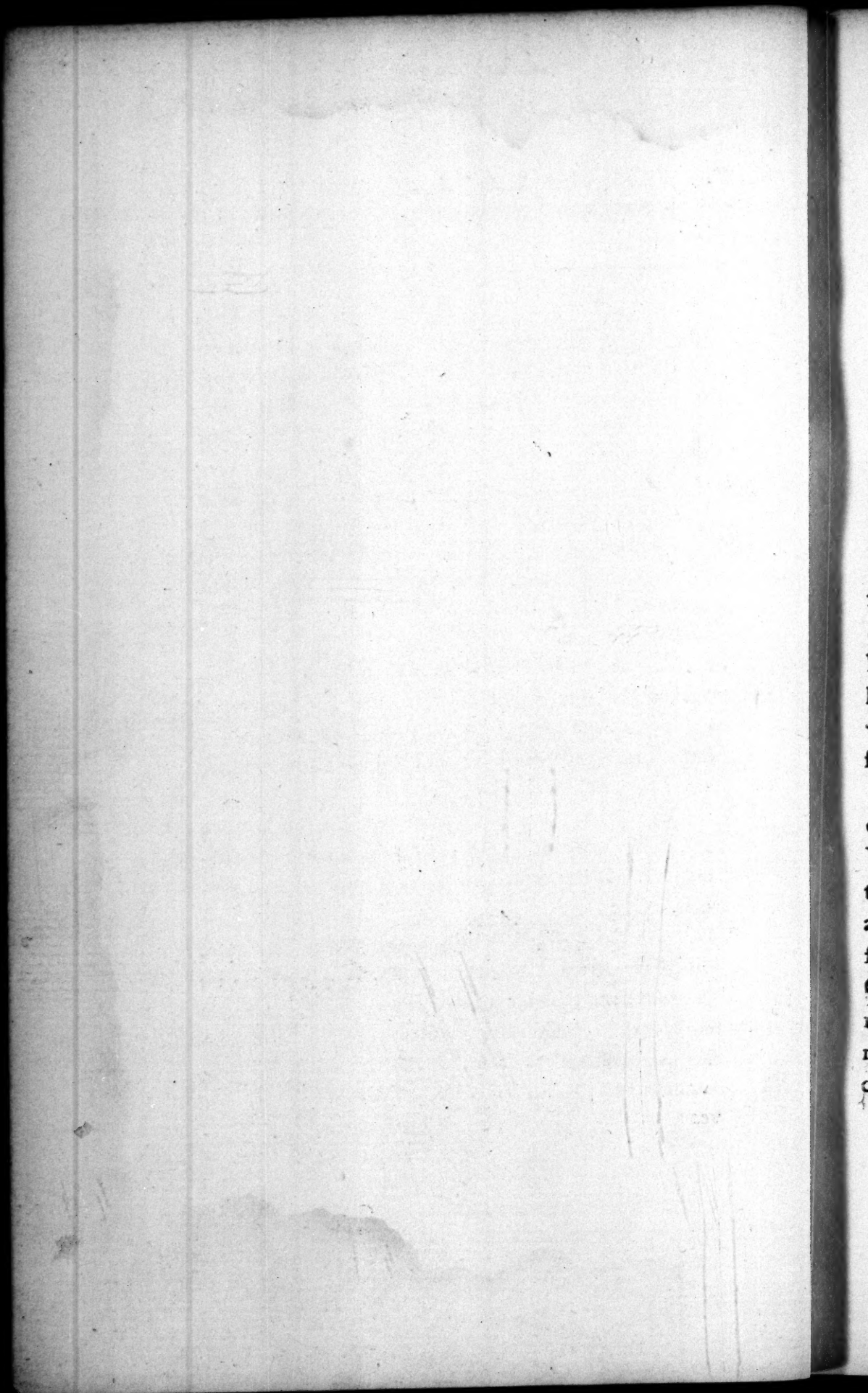
and actually met with a copy of it here.* In a note of the Translator's in the Preface, he says, that I informed him, my real name was Elias Habesci, and that for particular reasons I had changed it to A. G. but this is either an error of the Printer's or a *quid pro quo* of Mr. Mortimer, formerly British Consul, at Ostend; who translated my Manuscript into English. For all the above Noblemen, and Mr. Mortimer himself, well know that my real name is A. G. and that *Elias Habesci* is no other than an enigmatical name, such as I already mentioned, and which I only make use of in my title pages.

A Public Paper, which I executed at London, at this period, and which fortunately I have by me, will prove the truth of what I assert.

* The present state of the Ottoman Empire, translated from the French manuscript of Elias Habesci, 1784. Printed for Baldwin, in Paternoster-Row.

*The following is a List of the Works published under
the Name of ELIAS HABESCI.*

- I. **T**RADUCTION d'un Manuscrit tres ancien de la Langue,—Siro Caldaïque retrouvé à Orfa imprimé au Mont Liban, 1769. Ce Manuscrit traitoit de ce que firent les Restes Vaincus et Dispersés, des Troupes de Julian L'Aporfat lors q'ail fut tué.
- II. L' Origine des Droses abitans du Mont Liban, leur Gouvernement, en Arabe, au Mont Liban, 1769.
- III. Origine des Jasidis abitans du Mont Sengiar entre le Tigre et l' Euphrate ; en Italien.—Venice, 1775.
- IV. De la Comparaison de la Porte Ottomane avec la Porte Romaine.—En Latin, à Naples, 1775, fausse Datté de la Haij—deffendû par Rome et en quelque autre Royaume.
- V. Sur la Necessité absolue de la Cour de Russie d'être toujours la bonne et sincere Amie de l' Angletterre, si' elle veut conserver sa Grandeur,—en Langue Russe,—à Moscow, 1780—deffendû par le Gouvernement Russe, et les Coppies Ramassés.
- VI. Une petite Brochure sur la Pologne, en Langue Polonoise, defendu en plusieurs Endroits, les copies Ramassées. Il fut traduit ensuite, et imprimé en François.
- VII. De l' Equilibre Politique, Moral, et Physique, du Monde, tom. 1. — Des Relations que toutes les Nations ont, et doivent avoir entre elles en Politique en Morale, et en Physique, tom. 2. — Des premiers Momens de la Formation, des Idées dans notre Cerveau, tom. 3.—En François,—Toulouse, 1783.



P R E F A C E.

A CERTAIN Author published a book whose title was "*The Partition of Poland*;" this prediction was universally laughed at; either because people did not think it possible, or that they did not see clearly into the reasons which the author produced. When the work appeared in France, it was laughed at by all; His Most Christian Majesty, who had honoured it with a perusal, being the only one who thought it *possible* it might so happen, but not so soon as the author had predicted.

Three months had scarcely elapsed, before the news of the partition of Poland's being executed, arrived at Versailles; it was then the courtiers told his Majesty, it was an event that was naturally to be expected, and that the author had not advanced a single circumstance that was not previously known to them all.—Gentlemen, said his Majesty, you make me the same reply that the courtiers of Ferdinand and Isabella made them, on the subject of Columbus's discovery of America!

The

The Court of France, struck, however, with astonishment at the news, sent a very severe letter on the subject to their Ambassador at Vienna, the Cardinal de Rohan, for not having given them notice that such an event was in agitation.

The Ambassador was of the same opinion the courtiers had been, and laughed at the credulity of the Court, and in a pompous style, and with the confidence of a well-informed Minister, assured the Court that the news was totally *false*. “*Oh!*” said the King, “*had Choiseul been Minister, this had never come to pass.*”

How much more, therefore, must I expect to be laughed at, in my prediction of the Partition of the Ottoman Empire, and the Pope’s Dominions? But I will bear the ridicule, in silence, trusting to Time, to make it my turn to laugh.

I pretend not to the inspiration of a prophet; it is from the present appearances of affairs I judge, and by these I am persuaded that this partition will take place, sooner or later; a small knowledge of the politics of cabinets, would convince others. Should the reasons which I advance in the course of this work not be deemed sufficiently strong to warrant such a conclusion, I am open to conviction. I must frankly acknowledge that my assertions may displease many people; but, in works of this kind, how is it possible

possible to be avoided? I should be happy, could it be otherwise.

I divide this work into three small books; the first treats but of Prince Heraclius, and whatever regards him, respecting the present question. There will, probably, be many who will murmur at what I say respecting this Prince; but I must recommend it to the reader to pay no attention either to the murmurs, or even to the murmurers themselves, for reasons I could publish, were it necessary. The second book treats of the Partition of the Ottoman Empire — Should the limits which I have marked to each of the shares, as well in Europe as in Asia, and the creation of a new king and kingdom at Constantinople, not be thought just, it will not be difficult to form them after another manner.

The third book treats of the Partition of the Popish Dominions, as a necessary consequence of sharing the Ottoman Empire. In this book there are some expressions rather *rough*; but it is not with mildness one should address the Pope; for, in that case, he would not believe what we told him to be the truth.

If it is objected, that there are many digressions in the work, and which appear foreign to the subject, I shall submit, without a murmur, to the criticism; I was obliged to make them, for the purpose of convincing, as well by reason as by example, and to illustrate the work.

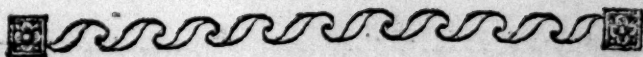
I must

I must also observe, that in making mention of any thing in general, I mean that all general terms must have their exceptions; as, for example, when I say that the Armenians of Turkey are not capable of a great action, I speak but of the generality; and when I found the praises of the Armenians of Persia, I do not assert that they are all worthy of them.

With respect to the style, I shall make no apology; for I have experienced that style is like the fair sex:—A woman may be beautiful, well made, and accomplished; it not unfrequently happens that she does not universally please; and we as often see, that those, whose charms are below mediocrity, have their adorers.—So much for style.



CON-



Considerations on Heraclius,

THE

REIGNING PRINCE OF GEORGIA.

B O O K 1.

Tu ne dois, qu'à toi seul, toute ta renommée.

THAT we should not place an implicit faith in appearances, every day's experience testifies; at the same time, it by no means precludes an attentive observer from predicting what occurrences will probably happen, from a comparison with those which are past.

A judicious discernment, aided by local knowledge, may throw such lights on the subject; as to render this prediction, little short of moral certainty; and whilst an author, in developing his subject, divests

B

himself

himself of every prejudice, and delivers his opinions with moderation, he will not surely be deemed presumptuous, or have any thing to fear from the shafts of criticism.

This preamble I thought necessary, at least for one who is about to hazard his conjectures on important revolutions, which may, and which must, alter the face of a great part of our globe.

These conjectures are drawn from what the princes of Georgia (aided, no doubt, by the Russians) will soon or late effect in that part of Asia which they inhabit, and in those, which by their proximity, whether in Persia or in Turkey, in forming for themselves a very powerful, and in consequence a very respectable, kingdom.

It is generally known, that Georgia was formerly divided into seven provinces, each of which had a separate prince; in this state of division they were consequently defenceless, and became a bone of contention between the Persians and the Turks, for which these two powers were incessantly at war; and it was not till they had nearly exhausted themselves by this continual state of warfare, that they mutually agreed, that Georgia should, for the future, be divided into three divisions, in the following manner:

The three provinces on the borders of the Black Sea, (properly speaking, to the westward of Georgia) should

should be governed by a prince of their own nation, named by the Porte. That the three others, to the eastward of Georgia, should be dependant on the Persians, in the same manner as the former three were on the Turks. And that Georgia itself, of which Teflis is the capital, should also have a prince, (named alternately by each power) who should be charged with collecting the tributes from the six provinces, and remitting it alternately to the Turks and Persians.

Such was Georgia at this period; but time, which alters most things, brought it politically into a very different situation.

Most of the princes of Georgia proved indolent, inconstant and treacherous:—some were for rendering themselves independent, both of the Turks and the Persians; and to effect it, were willing to sacrifice either some, or all, of the six provinces.—Others declared, with equal partiality and injustice, either wholly for the Turks, or the Persians;—whilst others remained contented with the empty title of prince, or king of Georgia; and were equally indifferent, whether their country was governed by one party or the other.—Some changed their religion with the same indifference they would their garments:—nor was it uncommon for the prince, who ruled to-day as a Christian, to become, on the morrow, a Mussul-

man, to forward his interest with the Porte; and, on a future day, a zealous Persian, to please the court of Ispahan.

In the course of time, these different changes produced a revolution, and Georgia (properly so called) was divided into several petty sovereignties; over which, nevertheless, the reigning prince of Tesslis preserved the supreme power; yet such was their weakness, that had they all joined under his standard, they could in no shape have resisted their enemies.

What with internal dissensions, and the civil wars between these princes, Georgia was nearly depopulated, and reduced to a state of barbarism;—without commerce, or other resources;—and her subjects mere slaves. The Porte exacted the most shameful tributes, and Georgia never failed to pay to it annually 300 young girls, and as many boys. This infamous practice was continued till the time of the great Heraclius, the reigning prince of Georgia. To these lengths had the Ottomans carried their avidity and their pretensions on the Georgians; and the latter were so contemptible and cowardly, that they had no remedy but to suffer in silence these continual insults.

The inhabitants of the frontiers of Georgia, as for example those of Akeska in particular, assembled 4 or 500 horsemen, well armed, entered Georgia, massacred such as resisted them, bound those that did not, and

and conveyed them to the Turkish dominions; whence they were sold over the Ottoman empire, and particularly at Constantinople, by the route of Trabisond.

Shall I, or shall I not, mention the height of the infamy and cowardice of the Georgians? Yes, I will mention it; but with that horror which it merits!—

Fathers and mothers sold their offspring to the Turks!!!

Many individuals followed no other profession than that of kidnapping children, to transport them to Turkey!—In the marriage ceremony, nay in Church, prayers were offered to the Almighty, for a numerous progeny, that they might sell them to the Turks!!!

Their own princes, when no longer able to extort money from their miserable subjects, seized upon their children, and carried on this incredible commerce. It was at this epoch that the late king of Georgia died. This king had one son, the present Heraclius, who found no difficulty in ascending that throne, which his father had pre-occupied;—yet he had afterwards great difficulties to overcome; for in this place it is right to observe, that the throne of Georgia was, but a short period since, occupied by the forefathers of Prince Alexander, (who at present wanders in obscurity) and who made strong opposition to Prince Heraclius;—and for the better explanation of this, I must here give the reader the reasons of Prince Alexander.—The grandfather of the latter

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was king of Georgia:—at his death he left one son of two years of age; and appointed his cousin, the Prince D'Imerette, his tutor.

This prince quitted his principality and resided wholly at Teflis, to be better able to govern Georgia, and educate the young prince. But certain revolutions threw the prince D'Imerette into a situation so critical, that he was obliged to suffer himself to be proclaimed king of Georgia, in prejudice to the hereditary prince. Being thus seated on the throne, he thought he could do no less than give him his principality of Imerette in return. Thus was this important change brought about, and which was ratified and confirmed by the grand father and father of Heraclius.

When the new prince of Imerette arrived at years of discretion, and was made acquainted with the injustice which his guardian had practised towards him, he *protested* against it; this was all he could do, and his *protests* were vain. He had contracted an alliance with the prince of Gurriel by espousing his daughter, but with the assistance of his ally, he could obtain nothing but *promises* from the king of Georgia.—The son of this prince of Imherette, was the father of prince Alexander, of whose pretensions to the throne of Georgia I have already made mention.

When the king of Georgia died, prince Alexander was in Europe; on receiving the melancholy news,
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he made the best of his way to Teflis, but he arrived too late.—He could not even enter into Gurriel but in disguise, and from thence he was shortly obliged to fly, as Heraclius was already on the throne, and was not of a disposition to yield his place to Alexander, or any one else.

This prince had been in Europe, and a captain in the Prussian service ; he had experienced every reverse of fortune, even to the lowest misery. By these excellent, and perhaps only means, had he formed himself, and after a lapse of some years, with a head as full of patriotic ideas, as his heart was of courage, he returned to his own country, to polish and reform it, to wipe off the infamy it laboured under, and to render it respectable.

For the truth of all I assert, or shall assert, respecting these two princes, I have authentic documents in my possession. For I am not ignorant that there have been appearances which seem to contradict what I advance ; but if these appearances are well examined, they will be found to be without foundation. And who is there that can penetrate into the secrets of cabinets ? Besides, I profess to be thoroughly acquainted with the subject on which I write. It is but a very little time since I was in Georgia, where *such* affairs called me, as made it a matter of *necessity* for me to be so. I can give the same satisfaction for what I shall say

say respecting the prophet Mansur. After these declarations, I leave cavillers to object and to criticise as much as they please.

Prince Alexander, in the mean time, finding he could gain no admittance into Georgia, repaired to Petersburg to claim the protection of the Empress against the usurper of his father's throne. — This court did not fail to receive him graciously, and to promise him every thing he asked; and in this instance, I am persuaded the cabinet of Petersburg spoke with sincerity, and intended to fulfil their promises. I am the more convinced of this, from their marrying him to a princess, the whole of whose family were in high favour with the Empress, and occupied the first posts of the empire.

But the ill fate of Prince Alexander so ordered it, that a short time after this, the Porte declared war against Russia; which causing full employment for her troops elsewhere, she, of course, had none to spare for the prince of Georgia. And he, on his part, that he might not be *perfectly idle*, notwithstanding his affliction, did not fail to beget three children, to inherit his misfortunes. He preferred passing his time at court in effeminacy, to making a campaign with the Russians; or, perhaps, he chose to stay there to *solicit* it in his favour! Little did he think, that at the moment he was *soliciting*, Prince
Heraclius

Heraclius was *winning* the favour and protection of Russia, by very different, and surer means.—He wrote to the commander in chief of the Russian army, that he was ready to unite all his forces to those of Russia; and, by falling on the Turks, to cause a diversion in her favour.

Prince Heraclius's proposal was accepted; and Colonel Totleben, with some detachments of soldiers and subaltern officers, were sent to join him. These operated so forcibly against the Turks, that no Bashaw, on that side of Georgia, could make a single campaign against the Russians. The Bashaws of Trabisond, of Off, of Synope, of Erzeräum, Akeska, and some others, were commanded to oppose Prince Heraclius; who, with his courage, his patriotism, his good faith, and his attachment to the Russians, had entirely gained the favour of that nation. These finding, in the person of Prince Heraclius, a good friend, a faithful ally, and a powerful prince to oppose the Porte, declared him king of Georgia, and ally of Russia. Having done this, it was natural for the court of Russia to abandon Prince Alexander;—she did so;—and the parents of his wife were the first to neglect him; and the only thing which Russia left him, was the choice of remaining where he was, or going whither he pleased.

As the circumstances respecting this unfortunate prince are very interesting, and at the same time mov-

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ing, I dare say my readers will not be displeased to hear the remainder of his history.

This unhappy prince, finding himself deserted by the court, neglected by the relations of his wife, shunned by his friends, contemned by the rich,—alas! betrayed even by his wife; who, without a blush, or the least circumspection, dishonoured him in the tenderest point, adding insult to injury, by turning him to ridicule!—This prince, I say, destitute of wealth or resources, determined to retire secretly; for which purpose he collected together what he thought would be most serviceable to him in travelling, and by the route of Moscow, Cazan and Astracan, he entered Ghilan, a province in Persia, on the Caspian Sea; there, however, he was obliged to conceal himself, as the Russians are very powerful, and have many fortresses in that province.

Being perfectly master of the Persian language, he dressed himself after the fashion of the country, to travel *incognito* to Shiraz, the residence of the king, or more properly speaking, the protector of Persia, who at that time was Kerim Khan.—It was to this prince that the fugitive wished to apply for protection against Prince Heraclius. The arrival of Alexander, at Shiraz, was published; nor was any mystery made of the cause of his applying to the protector. He was well received, and as well treated. The protector

teetor assigned him the palace, which in former times served for the English Embassadors to Persia, for his dwelling, appointed him a body guard, and supplied him with every thing suitable to his rank.

The protecter promised him his countenance, and they only waited for the arrival of some troops, that Prince Alexander might put himself at their head to march by the way of Eriyan, towards Georgia.— At this critical time two Embassadors from Prince Heraclius, followed by a great retinue, with presents of immense value, arrived at the court of the protector. Kerim Khan thought it best to hear them; and finding their proposals well backed with presents, made no scruple of abandoning the unfortunate Alexander, to form an alliance with Heraclius. The latter demanded, among other things, that the protector should deliver him up his competitor, or, at least, imprison him for the rest of his days.—He agreed to the latter. The palace which he inhabited was now become his prison. At the commencement of his confinement, he was tolerably well treated; but by degrees they deprived him of every convenience.—Heraclius had engaged to remit him a certain sum of money, but afterwards refused it. His mother, who was long at Teñis, constantly sent him something; but at her death, he was totally destitute, and reduced to the lowest ebb of misery; and it was in this prison,

and in this situation, in which I saw, knew, and succoured him, in 1771.

While these matters were passing in Persia, prince Heraclius became more and more the ally and friend of Russia.—The war between this court and the Porte was over, and in the course of it, the Russian General had a thousand opportunities of admiring the great qualities of Prince Heraclius.

The cabinet of Petersburg, which had its views upon the Crimea, *and has other views still greater*, feeling the advantages it had received in its emergencies from Heraclius, united itself still stronger with him. It was for this purpose that his Ambassador was received at Petersburg with extraordinary pomp, and that the Empress sent her's to Georgia, as a constant resident; and it was for the same purpose that she sent many persons there to instruct the Georgians in the arts and sciences, in politics, and in military tactics.—The passage of the Caucasus, which some years past was unknown, is become, like the road from Portsmouth to London! Teflis has at this day 2,000 Russians within her walls, and at least 10,000 in all Georgia; besides a great number of foreigners who came in with them.

When the Russians began their intrigues on the Crimea, and were persuading Sahib Gueria to cede it, they knew it was impossible to be brought about, without

without engaging in a fresh war with the Porte. These latter were not ignorant of the views of the Russians, and foreseeing that prince Heraclius being leagued with them, would greatly contribute to the accomplishment of their designs, thought the most political step they could take, would be to dethrone Heraclius, and put prince Alexander in his place.

In consequence of this resolution, the Porte sent an Ambassador secretly to Kerim Khan, to persuade him to release the unfortunate prince. Kerim Khan, convinced more by the value of the presents of the Porte, than the force of their argument, delivered up his prisoner, who according to instructions from Constantinople, proceeded as far as Kars, where five Bashaws, with their united forces, were waiting to enter Georgia with him.

The troops were already united, and encamped near Van. Prince Alexander was almost certain of victory, he appeared gay and happy;—but behold a phenomenon scarcely credible! In the morning of the sixth day's march prince Alexander was not to be found; he had escaped in the course of the preceding night, and no one knew where he had flown to, or the cause of his flight. I have mentioned my having seen the Prince in prison at Shiraz, that I relieved him, and that he vowed eternal friendship to me; but after I quitted Persia I saw him no more. In

1786 I was at Venice: I received a letter from prince Alexander, dated the day before, and from *Venice*, wherein he informed me, that he had seen me the preceding evening at the theatre; gave me melancholy accounts of his fortunes, and requested me not to mention his name to any one there, nor to endeavour, to have an interview with him!—I became motionless with astonishment, on reading his letter; I respected his misfortunes, and did not attempt to enquire him out.—This is the end of all that relates to the unhappy Prince Alexander, to this day.

From what has been said, the reader has no doubt formed an idea of Georgia, at least in a political point of view. It now remains to give him a local idea, I mean with respect to an exact geographical description; the production of the country, the inhabitants, their religion, their manners, their character, and every thing which may be necessary to give the reader a thorough insight into the Georgians, preparatory to their becoming lords and rulers of other countries. And this is what I allude to at the beginning of this work, when I predict “what occurrences will probably happen, from a comparison with those which are past.”

The reader, will I hope, follow me with patience, with attention, and with reflection, into every detail into which I may be obliged to enter, to render my predictions more clear, and more credible.

Georgia

Georgia is a province of Asia, which makes part of Persia, and part of Asiatic Turkey, in the environs of Caucase, between the Black and Caspian Seas. It has but few towns. Teflis is the capital, and in which the king commonly resides. It is situated in the province of Carduel, and contains about 40,000 souls, Armenians, Greeks, Roman Catholicks, and Mahomedans. It stands on the right border of the river Kur, which rises in Caucase, and empties itself into the Caspian Sea. The fortress which defends it, is on the edge of a mountain, at the foot of which the town is built; it is in 43° north latitude, and $63^{\circ} 50'$ of east longitude.

Mingrelie and Imherette, two other provinces of Georgia, and which have each a prince of their own, are so covered with woods, that scarcely any part of them can be cultivated, and the rains are almost perpetual, so as to render them very unhealthy, particularly in summer. The rest of Georgia is very fertile; bread, wine, cattle, pomgranates, and all the fruits and vegetables, which are either necessary or agreeable, are in great abundance. The pastures are excellent, and feed an astonishing quantity of horses. In many parts the earth echoes under the feet, as if it were hollow; which has made many think that there is a subterraneous communication between the Black Sea and the Caspian Sea.

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The Georgians, in general, have a great share of wit; they are civil, tractable and honest;—qualities which none can refuse them; at the same time it cannot be denied, that they are not only very ignorant, but (what distinguishes them from all other nations) they are proud of their ignorance.—They are passionately fond of wine; and, from its abundance and cheapness, are almost always in a state of inebriety; and to this may be attributed their brutal sensuality. For the beauties of Georgia merit the incense of the most tender heart, and to be loved with all the sensibility of it; but they also want a little discretion, as to modesty and public decorum.

The Catholicks have their churches, their worship, their *superstitions*, and their Bishops;—and the Greeks have their Patriarch. The other sects are a medly of Oriental tribes:—many of these have no idea of a God;—the whole of their worship consists in lifting their hands several times a day towards the sun, and their morality, in not marrying their *mothers*; for they marry their *sisters* and their *daughters*! All that a husband does when he surprizes his wife in adultery, is to force the lover to give him a hog, on which the three dine together.—Nor is it to be wondered at, that these sectaries have united among them every species of vice.—Their daily occupation is hunting; and although the spot on which they dwell,
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if cultivated, would yield them not only the necessities, but the luxuries of life; they are contented to be possessed of a horse, a dog, and a falcon.

The commerce of Georgia has hitherto consisted of nothing but slaves; but it can be extended to several articles: I have already mentioned the cattle and vegetables; the former are in such abundance, as to be sufficient for supplying two kingdoms.—Besides these, they have honey, gums, furs, salt, and an infinity of roots for dyeing and for medicine; a good species of rhubarb; lead and iron in great plenty; the river Kur is navigable to the Black Sea; in seventeen places the mercury drops of its own accord; from which we have great reason to imagine, that many of her mountains contain gold and silver mines; and what adds to this probability is, that in the Turkish dominions, which border on Georgia, there are several.—What advantages does she not offer to commerce? Over this country, and such inhabitants as I have described, reigns Prince Heraclius. It would appear indelicate, to pass him over in silence after describing his country so particularly.

Born with a disposition for great undertakings; the most eager vivacity, restrained by prudence: endowed with a deep penetration, particularly into such things as it is necessary for a sovereign to know. An unbounded desire to be acquainted with every thing.

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A robust constitution, and excellent health. This prince, even in his youth, foreseeing nothing in Georgia that could fashion his growing talents, or prove his spirit and courage; and that his father, so far from being able or willing to form him, preferred spending his days in inaction and effeminacy, determined to travel through Europe. Having made the tour of a greater part of it, and examined the modes which different nations have adopted for their systems of government, made, what is termed *politics*, his particular study: learned the resources which the nations of Europe have to render themselves respectable and respected. He devoted his time entirely to the study of military tactics. Not content with the theory, he determined on a thorough knowledge of the practice; and being persuaded in his own mind that the Prussian troops were the best disciplined, he went to Berlin, incognito, and entered as a private soldier. His behaviour, as well in garrison, as in the campaign he made under the king of Prussia, when he was at war with Maria Theresa, was so exemplary, that his majesty raised him to the rank of captain of infantry. It was on this occasion, that the Georgian prince discovered himself to the king, who loaded him with marks of esteem and friendship. A short time after this, he determined to return to his own country, having already planned a total reform in it—and waiting only a favourable opportunity to put it in execution.

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I have already remarked that he was in Georgia when his father died, and that he mounted the throne, during the absence of prince Alexander. The reader cannot but have formed an advantageous idea of prince Heraclius; who, after being looked upon as the usurper of the sovereignty of his country, became her support, her strength, her glory, and solidity. This enlightened prince, foreseeing that without the alliance of Russia, he could not even hope for the splendour of his throne, formed an alliance, offensive and defensive with her, which not only guaranteed Georgia from its enemies, but moreover placed him in such a situation as to render almost infallible the extension of his limits, and the foundation of a new monarchy, which will be formidable to Turkey and Persia: and on whose ruins he will rise. He introduced into his kingdom a great number of laborious foreigners. Arts and sciences begin to flourish: learned men are caressed, encouraged, and rewarded: agriculture favoured: commerce ennobled: and all sorts of industry well paid. He sends, at his own expence, the youth of his country to foreign courts and universities; to travel, to instruct, and to form themselves. To place a distinction between the different ranks of citizens, and to raise emulation, he has created an order of *birth*, a second of *merit*, and a third for *courage and military skill*. As an effectual

mode of driving superstition from his territories, he tolerates all religions: and to purge his subjects of their old prejudices, he makes them adopt such customs and ideas as wisdom and common sense suggests, for the benefit of mankind in general, and for the honour and glory of his country in particular.

His troops are formed by the most rigid discipline. He has retrenched every superfluity about his court or his person; at the same time, without depriving it of its necessary splendour and dignity. Inexorable against delinquents: affable and gracious with the good: terrible to bad men; he is the scourge of flatterers, and the rewarder of virtue.

Is not the portrait of this prince almost the counter-part of the great Peter, the glorious founder of of Peterburgh? and who, from such a similarity, can entertain a doubt that he will not render his kingdom one of the most flourishing, powerful, and happy on the globe.

Tefflis, his capital, which but a short period since was a small town, may now figure in the second rank of European cities. Her squares, her statues, towers, domes, gardens, and public walks, are all the work of Heraclius. He pulled down the ancient limits of the city, and in extending them, rendered them more secure and better defended; for in her former situation, she was not well protected by the fortrefs

treffs; reinforced her, with walls, ramparts, bastions, counterescarps, and palisadoes, loaded with artillery.—She casts a proud and scornful look on the Ottoman, who before came almost unarmed to insult the poor Georgians, and carry off their children.

I have not exaggerated in the praises I have just bestowed on this prince;—and those who say his bad qualities over-balance his good ones, must have interested motives for saying so, and, perhaps, they have no reason to be satisfied with him; for, as I have just said, he is terrible to the bad, and it is possible may mix a little too much severity with his justice;—but what of that? If he has been severe, if he has punished some of those who were in his service, we must reflect it was with *justice* he punished them.—He does not deserve for that to be called traitorous, ungrateful, cruel, and other epithets with which he is treated.

The first act of vigour which Heraclius performed out of his dominions, was haughtily to refuse the Porte the infamous tribute which Georgia had hitherto annually paid it, of 600 male and female children; declaring at the same time, to the Divan of Constantinople, that *he* was the absolute king of Georgia, and totally independant of the Porte, or any other power whatever. The firm and resolute tone with which he declared his sentiments to the Porte, made
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a terrible impression on the Turks;—they wished to reply as haughtily, but they *felt* that their turn was past, never to return, and, therefore, acknowledged his independance.

When Prince Heraclius's Embassador arrived at Constantinople, he was received there in the same manner as the Embassadors of the Christian powers of Europe, and had his audience on the same day with the Persian and Venetian Embassadors.—I was present at the ceremony;—and when the Georgian returned, he was escorted by the officers of the Porte, and in his vessels conveyed as far as Trabisfond.—The presents with which the Embassador returned loaded to his prince, betrayed the dread they entertained of him;—and these very presents, which consisted chiefly of jewels and great quantities of plate, being immediately reduced to *cash*, served Prince Heraclius to make advances for exploring the mines in his dominions.

After this *coup d'essai*, which he tried with the Porte, he tried another with Persia.—Having found in the archives, that the ancient kings of Georgia, had been possessed of a rich palace in the environs of Erivan, which had been plundered and burned to ashes by Thomas Kouli Khan;—Prince Heraclius exacted the re-inbursement of its value, together with interest;—he even fixed the price himself, and regulated

lated the interest;—nor was he a little partial to himself in the valuation.

The Khan of Erivan astonished at this demand, and the bold menace with which it was accompanied, and alarmed at the enormous sum which he exacted from him, and not thinking himself bound to repair the fault of his ancestors; yet knowing, on the other hand, that Prince Heraclius was a man of his word, and would probably repay himself by seizing on his property, which was situated almost at the gates of Erivan, resolved, with the advice of his council, to have recourse to Kerim Khan, as protector of the kingdom, and to the other Khans; but none of these petty tyrants dared even listen to his complaints, or his arguments, for fear they should draw Prince Heraclius into the heart of Persia, who would certainly have taken that opportunity to ravage it.—The Khan of Erivan was, therefore, obliged to pay a very considerable sum to the Georgian prince; which was immediately disbursed in founding a college, where all the arts and sciences are taught gratis to the youth who wish to study them; and a kind of convent, where 45 native girls are also educated gratis, till the age of 18.—In a few years these ladies will be almost supernatural beings, when they shall have joined a good education to their enchanting beauty, and the delicacy and regularity of their features; and to their
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wit and vivacity, sentiments of virtue and decorum; and that reserve, acquired by retirement, together with that innocent exterior, which always turns the heads of the beholders, though often duped by it.

Well may the ladies of Georgia create jealousy in those of Europe, who, naturally not so handsome, or so well made, have for their share, only their disguise, their enticements, their spontaneous vivacity, their childishness, and their inconceivable address for dissimulation!

I would not for all the world write another line, without well explaining myself on this subject, and immediately making a protestation of my faith:—God defend *me*! and all other *honest men* from saying openly and without exception, that the ladies of Europe, when they are well educated and polished, are inferior to those of Georgia.—I would rather be the butt of all the terrestrial and celestial powers, than of the fair sex! Where could I hide myself? I therefore say, and *protest to speak as I think*, that the fair in Georgia are, without doubt, handsome; their stature, their features, their complexions, their proportions, are every thing we could wish: I repeat, if we only look for *these* in the sex, the Georgians may pretend to a competition with the Europeans;—but that is all.—It is in vain, and will be so for some time, to expect from *them*, the graces, the sentiment, the sensibility,

bility, the cultivated genius, and those numberless little *je ne sai quois* which cannot be defined, and which compose the charms of the European ladies.—It would also be in vain for a long series to exact from them, the care of a family and sentiments of honour! Alas! we might rest contented for some years, if in the course of them, they could be taught to know, and to prize *modesty*! Let us now speak the truth candidly among ourselves, and without the ladies overhearing us, or ever being informed of what we are saying,—must we not allow, that if the exterior beauties of our ladies, was unaccompanied by their graces, their sentiment, and their courteous carriage, it would make but a very transitory impression on us! Can language express with all that energy which *we* feel, the delight that thrills through our veins, in beholding a beautiful and polite woman, although we at the same time may know, that she puts all her arts in practice to please us!

I have the honour to be acquainted with some in this city, who to their personal beauty and their graces, join agreeableness and wit;—a carriage at once serious, soft and complaisant;—a modest affability, joined to the strictest virtue:—they rather seem goddesses than women; and their society give that true pleasure, which is not to be found in the cold and insensible beauties of Georgia! But these goddesses,

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desses,

deſſes, to our miſfortune, are not always viſible;— and knowing their own value, will not aſſociate ſufficiently with us, fearing, no doubt, that we ſhould not be able to ſupport their continued glare.—Is it then to preſerve us, that they deprive us the pleaſure of their company? Alas! that may well be, and therefore I think this a proper place to introduce ſome French verſes, compoſed by a poet and a prince, ſtruck with the ſame idea as myſelf.

Faut il être tant volage
 Ai-je dit au doux plaſſir ?
 Tu nous fuis, las quel damage !
 Des qu'on à pu te faiſir.

Ce plaſſir tant regrettable
 Me repond rend graces au Dieux,
 S'ils m'auroient fait plus durable
 Ils m'auroient gardé pour eux !

To return to prince Heraclius.—So much time having elapſed without his going to war either with the Turks or Perſians, may lead many to imagine he has no intention to increaſe his dominions:—ſuch intereſting circumſtances have taken place, during this interval, as have rendered it impoſſible for him to execute the projects which have been brooding in
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his heart some years. The views of Prince Heraclius, on Turkey, are not very extensive.—If he can get possession of the country which lies between Georgia and Erzeroun, he will not trouble (at least for some years) the possessors of the remainder of that part of the empire of the ancient Armenian kings;—but before he can get possession of that little, he must put it out of the Porte's power to prevent him. He cannot flatter himself that Georgia can execute the project of her own agrandizement, until the Germans and Russians shall have well reduced the Ottoman power.

I am not so bold as to advance every proposition as a certainty:—nevertheless, if the Russians continue to go on as they have done against the Turks, for two or three campaigns more, we shall hear no more of the Porte in Europe.—It is true, in the last war the Turks lost but little territory; but they emptied their chests, and their treasures vanished into Germany and Russia. The Russians have since seized on the Crimea, which is well known to be the key of Constantinople; and who is there that does not also know, that since the taking of the Crimea the Russians can, and *will* support Prince Heraclius in all his political views?—The losses which the Turks have just sustained, are of terrible consequence to them.—They might have hoped, at least in secret, to have

retaken the Crimea; but the loss of Oczakow, has now extinguished every ray.—The Turks being no longer masters of the mouth of the Niefter, cannot prevent the incursions of the Cossacks; and matters being in this state, it is no longer in the power of the Porte to retake the Crimea,—it is too well guarded by Oczakow and Kinburn:—and these fortresses, which are the bulwarks of Crimea, are defended by Bender and Kotzim; nor can I ever believe that Russia will deliver up Oczakow, as she did in 1644; finally, the Turks have not, at this hour, one inch of ground in all Bessarabia; Moldavia and Vallachia are taken;—the Niefter is open to the Emperor, who can transport down that river, troops from Galicia, Buckawine, and Moldavia.—The Russians, in their turn, can do the same; and when the troops are once at the mouth of the river, they can go on without the least dread from Akerman to Bulgaria, and proceed on that side to Pera.

As I have never seen a general and particular description of this famous river, I dare say I shall please such of my readers who are desirous of being acquainted with it, by giving them a very accurate one. I examined the course of this river in 1786, and made particular observations on the entrance.

The Niefter takes its rise in Buckawine, a dismembered province of Poland, in the palatinate of Russia,
passes

passes by Chatrin and Bender, and discharges itself into the Black Sea, about three leagues below Akerman, a fortress situated on the right border, and has a bar of sand across the mouth, with only two outlets for the water; the one N. E. the other S. W. about half a league distant from each other. The N. E. entrance is called by the Turks *the pass of Oczakow*, and is not above eighty fathoms wide. The depth in the middle varies from 6 to 10 feet. The south-west entrance is called *the pass of Constantinople*; and is about twice as broad as the other, and like it, is open to the E. S. E. In the middle there are twenty, twenty-four, and thirty feet water; but in the *River* the lead gives but seven or eight feet.—The bottom is of an equal depth from one pass to the other, so that none but very small vessels can enter. The anchoring ground within the bar, is very ill protected; and in winter I do not think it practicable to enter. That without, at about a mile from shore, is still worse: there are four or five fathoms water; with a bottom of very fine sand. About a hundred fathoms up this last entrance, there is a fountain of excellent water, at which the vessels usually water.

The small road of Kodgia bay, is situated about thirteen leagues to the N. E. of the entrance of the Niefter, and about ten leagues to the W. S. W. of the Nieper; it is about two thousand fathoms broad;
but

but the shore forms no great curve, is exposed to the N. and S. E. winds; and when they are fresh, a great sea rolls in. The bottom is of a stiff mud, from seven to nine fathoms in the middle, from which I judge that ships cannot anchor there at all seasons. There is a light-house; *but it is never lighted*: were they to do so, it would be of great service, as those passages are very dangerous. The coast from Crimea to Kara-Kirman, on this side of the Danube being low, and the shore very bold.

This road serves as a retreat for such ships, bound to the Niefter, or the Nieper, when either the ice, or bad weather, prevent their laying before the entrances.

The Niefter unites with the lake Ovidow; and is about two leagues wide at the entrance; and has no other outlets than the two passes already mentioned. On the sand banks, beyond the pass of Oczakow, there is a fishery; and to the eastward of this pass, towards Kodgia bay, and a little further on the left border of the river, there are two or three houses, which apparently, are also fishermen's: and in land, opposite the houses, and not very far off these, is a small Tartar village.

The Russians, once masters of this river, or of a greater part of it, and of the mouth; masters also of the Crimea, of Kerfon, of Kinburn, and of Ocza-
kow,

know, cannot have to fear, even the *possibility* of a Turkish fleet attempting to displace them, nothing can prevent their following up their victorious way to Pera, and this they can do with more facility, than another army could arrive there by a different route, without laying any stress on what the Imperial army of Vienna could do in Scure, in Bosnie, and in other parts of European Turkey.

It may, perhaps, be remarked, that the other Christian powers of Europe would undoubtedly prevent the project of driving the Turks out of Europe, from being put in execution.—To such a remark, I know not what answer to make, since it depends on the secrets of cabinets, which no one is permitted to penetrate.—Besides, were I to reply to this objection, it would lead me too far from Georgia, and what Prince Heraclius is doing, in expectation of that event taking place, which he wishes.

Prince Heraclius constantly employed in disciplining his troops, who, joined with the Russians and a considerable number of foreigners in his service, might amount to 65,000 men, was on the point of acting hostily against the Turks, aided by Hadje Alli, Bashaw of Trabifond, when an unforeseen event obliged him to employ his forces against the Prophet Mansur, who at the head of 27,000 men, came to attack Georgia. The Prince was beaten three times,
and

and his troops dispersed;—this was necessary, that he might the more perfectly resemble the Czar, Peter I. it became therefore requisite, that he should be beaten, to learn him how to beat them in his turn. The Swedes, by dint of beating the Czar, taught him how to beat them; and the *Prophet* by vanquishing Heraclius, taught him how to vanquish *the Prophet*, which he effectually did, took him prisoner, and sent him into Russia.—The Georgians now know their own strength, and are therefore better troops than they were before the defeat of the Prophet, in 1788.

The public prints have made much mention of this Prophet; but very few know, with precision, the history of this extraordinary man.—In 1787, when at Rome, I saw a manuscript which explained every thing respecting him;—this manuscript was a copy of his journal, written by himself; and which a Greek, his secretary, stole from him, and escaped with it to Constantinople. It was intended for the press; but the court of Rome employed all her arts, and prevented the publication.

As the history of the Prophet Mansur is that of a great and singular man, the reader will, perhaps, be pleased if I bring them better acquainted; the more so, as by so doing, the reasons of Rome in suppressing the printing and publication of his journal will more fully appear.

The

The Prophet Manfur is an Italian Monk;—and we find, in his journal, that his father was *Potestà*, which, in general, signifies a dignity joined to authority. In his youth he received an education suitable to his rank and condition; he was endowed with a deep and penetrating genius; all his actions exhibited him as a man of an enlarged mind, and one who looked forward to great actions: and every one expected he would turn out an extraordinary character.—In his person, handsome and well made, with a mild, but noble figure,—an insinuating air, a firm and majestic carriage; he was universally respected and admired.—Who would believe, that at the age of twenty this hero, in embryo, committed the greatest folly that man can commit? But, so he did; *at twenty years of age, he became a Monk, at Rome!*—The reason which he assigns for this step, was the hatred his father had conceived for him, on some private family account; and whose brutal behaviour rendered his life odious and insupportable to him; in this extremity, knowing no other means of delivering himself from him, he fled from the house in a fit of despair, and became a Monk. He even carried his weakness so far, as to take those vows by which they are for ever attached to the cloister. After this imprudence, it became impossible for him to get out.—It was not long before he felt his error, but it was no

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longer in his power to remedy it, but by dissimulation or open force.

He had scarcely repented of his rashness, but he found, from continual conversation with his brethren, that he was not the only one in the convent who was a victim to force, ambition, superstition, or ignominy; and that almost all of them pined in secret for that liberty which they had lost.

All Monks are perfect masters of dissimulation, and our young Friar studied his brethren so closely as to exceed them, and in the end got rid of them with honour, without noise and even with the appearance of as much pious zeal, as the most finished Monk could display.

The following is the scheme he put in practice :— As he was obliged in common with his brethren to perform the acts of his religion, he not only fulfilled his duty very exactly, but he always did more than he was required to do; and in all his actions shewed so much order, fervour, and attachment to his calling, and so well fulfilled the duties of it that he was reputed a Saint, and esteemed as such by the rest of the cloister. His application to the study of theology was unparalleled; and being naturally of a speculative turn, he took delight in studying the essence and attributes of God, on religion; and above all, on the different forms of worship in which the same God is adored, in this obscure vale of tears in which we all see darkly.

It

It is imagined that it was at this period he formed a very different idea on religion, to the one which he professed. After a lapse of some years employed as above, he requested of his superiors to be sent into Persia to preach the Gospel ; he was sent, and remained for some time tolerably quiet ; but a certain affair which he had with the Nestorien Patriarch, threw him off his guard, and he was in consequence recalled to Rome to answer for his conduct.—Dissatisfied with the haughtiness of his superiors, and with the despotick and cutting manner in which he was treated, he returned privately to Persia. The letters from Rome against him, which declared him a fugitive, arrived in Persia before him, in consequence of which, none of the Christians of his communion would receive him, or have the least communication with him. He was therefore obliged to retire, and went to Constantinople to solicit the protection of the French Embassador, who jointly with the Pope's Vicar, who resides in that city, wrote to Rome in his favour, and requested an order from the Pope that he might be secularized :—The answer was a positive negative. Rome never gives her *nothings* for nothing, unless it be her *blessings* and sometimes her *indulgences* ; pardons must be obtained from thence either by the interference of money or the mediation of kings ; pardons which in number and value are immense in the treasure of the church, were acquired by *Jesus Christ*, but negotiated by the *Pope*.

Knowing that the French Embassador, from the answer he had received from Rome, meditated sending him on board ship, either with or against his will, he fled from Constantinople, and went by the way of the Black Sea to Trabifond, where he remained during nine months with Alli Bashaw, and with whom it is imagined he formed projects of consequence.

Quitting Trabifond he went into Persia on the Tauriside, where he purchased a house and land in the environs of that city, and retiring thither, passed his time in the most silent manner, and admitted no one to approach him for seventy-two days. As he was very clever in medicine, the cure he performed on a lady of consequence, acquired him the reputation of a supernatural being; every one was eager to get this man, and he every where cured the sick; performed operations of alchimy and experimental philosophy which *convinced* the lower orders that he was a prophet. Our Monk, very submissively, let the noise of the new prophet get abroad, and when he saw every thing was ripe for his schemes, profited by the lucky moment, and declared himself sent by God, for the reform of the Alkoran.

As the Persians are the sworn enemies of the Ottomans, whom they look upon as Hereticks, they were easily persuaded by the new Prophet that they must take up arms, enter the Ottoman
Empire,

Empire, and force the inhabitants to embrace the articles which he proposed, or obey his commands, in exterminating the unbelievers. This conduct does him no honour; for it is almost as unreasonable, barbarous, cruel and abominable, as that of the former *pious* CHRISTIAN Princes, in exterminating the Albigeois, the Huguenots, the Valdois, and many other honest people.

He left Persia with a small train; but as he advanced into the Turkish dominions, his troops augmented; and, having in his youth served in the army of Maria Thérèse, he had learned sufficient to know how to discipline them: he was continually exercising his army; and he rendered himself so terrible to his soldiers, that none of them could look him full in the face. Just, severe, and inexorable, he was at the same time soft, clement, and affable; generous in the extreme, yet a rigid œconomist. During his march he summoned all the Agas, Beys, and Bashaws, ransomed them, and granted them his protection. He did not then wish for territory; all he wanted was to amass a treasure from the Turkish dominions, augment his army there, discipline it, and, by rendering it terrible, create for himself a formidable name, and enter Persia; (which, from the time of Thomas-Kouli-Khan, has been in a state of anarchy;) ravage it, and perhaps reign over it.

He

He was not far distant from Teflis, when he sent to cite Prince Heraclius to appear before him, and in the mean time to send him a certain sum, which he demanded. The Prince answered the citation in a different manner to what the Prophet expected; he met him with his whole army; an engagement took place, and the Prophet vanquished Heraclius. A second battle, still severer, was fought, and the Prince was beaten a second time. The third engagement terminated as unfortunately for Heraclius as the two former, and did great honour to the military talents of the Prophet. The *sang-froid* with which he commanded, and his indifference to the perils to which he exposed himself, were admirable. In this last the Prophet dispatched a courier to the Bashaw of Trabisond, with a letter, which he wrote on his knee, whilst on horseback, giving his orders, and the bullets whistling round his ears, without deranging him in the least; which circumstance made people believe that there was a good understanding between them, and that if affairs had remained for some time longer on the same footing, the Bashaw would certainly have joined him with all his forces.

It was on occasion of this last battle that the Prophet took the name of *Mansur*, which signifies

fies Conqueror; but he did not long retain that flattering title: Prince Heraclius, instructed by his losses, and reinforced by a body of Russian troops, attacked the Prophet, routed his army, took him prisoner, and sent him to Petersburg, not as a captive, but as one worthy to be seen at that court.

He was presented to the Empress; who gave him to understand that she esteemed his valour; and he would probably have made his way well there, had not the courtiers, who are *long-fighted*, represented him in such a light, that he was dismissed, after being sumptuously entertained.

No one can decidedly affirm what place he has retired to; but there are very strong reasons for believing, that, having added another syllable to his name of Mansur, he remains in the Russian service, with a superior rank, great appointments, with lands and slaves: it has been positively said, that he is married to a Princess in the province of Casan, with no inconsiderable fortune.

If, in the society of an handsome Princess, with riches, rank, honours and distinctions, his spirit should not be lulled, he may yet give the world reason to talk of him; for the city of Casan stands on the river Casanka, which is very near the Volga; and a certain Engineer, who is with him,
and

and who has always followed him, wrote to one of his friends, that his master had proposed to join the Casanka to the Volga; should this be verified, we might expect to see some curious things on the Caspian Sea, as Casan furnishes every thing requisite to create a formidable fleet.

In relating this account of the prophet Manfur, I have certainly given an interruption to my history; but, independent of the pleasure I thought it would give my readers, I found it necessary to give the true reason that Prince Heraclius did not yet go forth with his army, to put in execution his projects with Russia and the Emperor; for although the Prince ultimately vanquished the Prophet, the latter had devastated his country, killed many of his people, and carried off immense sums of his money. Some time will therefore be requisite to replace his losses.

When I reflect on the Grecian Empire, on the cause of her decline, on the means which were adopted to save her, and which only served to make her fall the sooner, I think I behold, in our time, the Ottoman Empire under the same circumstances, and in the same situation.

The Western Empire fell the first; and for these reasons: When the Barbarians, those numerous people of the North, had passed the Danube,

nube, they met, on their left, the Bosphorus, and the capital of the Eastern Empire, with all his forces; which obliged them to turn to their right, and push on towards the West. The passages to Asia being the best guarded, they were all hurried away towards Europe. The Grecian Emperors, who had from necessity made alliances with the Barbarians, would not break it, to succour those of the West. It is thus that Arcadius Honorius, and Zeno explain that the empire was divided; and in this division the two empires being thus enchained, and harrassed, as it were, by Genferic, dared not assist each other. Rome was without defence; it could be easily famished; the circumference was too great to be readily guarded; and, as it was situated in the middle of a plain, it was very easy to force it; there were no resources in the courage of the people, who were vile and degenerate in the extreme.

The Grecian Empire lasted longest, from her situation; but the Grecian Emperors did that with the Barbarians, which the Ottomans have for some years done, and still continue to do. The Germans and Russians attack them on one side; the Martenegnines, and the Mayuotts on the other. In Albania a Bashaw rises up, and declares himself independant; Venice arms; Can-

G

dia,

dia, the Archipelago, and every place where there is a bold and enterprising Bashaw, are on the eve of a revolt. Barbary does nothing but draw from the Porte. Egypt has only the appearance of acknowledging the Grand Signor. The Drujes of Liban are always enemies to the Turks. The Bashaw of Trabisond is with the Russians. Heraclius is ready to become King of the Armenians, and of a great part of Persia. Bessarabia lost. The Crimea in the hands of the Russians! — Immense sums were paid by the Porte to those whom she styles Infidels and Barbarians. The latter with these sums render themselves stronger to attack her again. Troubles and divisions confound their administration; terror has seized on all the inhabitants of Constantinople; the cruelty of her ministers drive whole families from the Turkish dominions; and if the imbecility of Sultan Abdul-Hamed has not lost them the throne, it will certainly be lost by the vivacity, the impetuosity, the enthusiasm of his successor, Sultan Selim. This opinion is confirmed in the ideas of all who inhabit Turkey, by a prediction in some old books of the Christians, the Jews, and the Turks themselves.

Affairs being in this situation, it is almost impossible for Prince Heraclius to do otherwise than
render

render himself master of the two Armenias, and add to them that part of Persia which may be most advantageous to him. All the Khans of the provinces, having rendered themselves nearly despotic, form no alliances with each other, sure, sincere, and sufficient, to resist their enemies. Every one of them would be very willing to depend on Georgia, or on Russia; and this latter pressing Persia, on the side of Ghilan; and the former, on the side of Chirvan, it is not probable that she could resist.

I am not ignorant that the Russians in 1769 besieged Erivan fruitlessly, but the circumstance of the present day are widely different. The Armenian Christians who are dispersed throughout Persia, would doubtless be very happy to be subject to a Christian king, and to be delivered from a yoke latterly become insupportable!—If the Armenians would answer sincerely, they must confess, they are not well treated by the Persian governor, notwithstanding their pretended liberty; the liberty of the Armenians in Persia, as well as in Turkey, is the same as that of the poor towards the rich; of which Juvenal says—

——— *Libertas pauperis hæc est ;
Pulsatus rogat, et pugnâ concisus adorat—
Ut possit paucis cum dentibus inde reverti ;*

Nor must it be objected that the Armenians, not being too good friends with the Greeks, might not like to become subjects to Prince Heraclius ; because this antipathy exists only in Constantinople, and it must be admitted that the fault does not lay in the Armenians ; it is the jealousy of the Greeks, which has engendered this antipathy. They are naturally insolent, and proud, and not very rich. The Armenians, on the contrary, are active, humble, affable, and are almost all of them rich. But this animosity is not observable out of the limits of Constantinople ; and it is well known that the Armenian Patriarch, who resides at Ecz-maïsin, is on terms of friendship with Heraclius ; and these two united, can so manage it, as to bring the Armenians under the Georgian government, and that without the least obstacle or disturbance ; merely by the Patriarch's directing the Bishop, at the time of sending them the *Miron**, to charge the *Vartabits*† with his orders.

There was a kind of beginning to this some years back in favour of Prince Heraclius ; and the Lesguis and other people, were on the point of forcing him to do *that* immediately, which his affairs would not permit him to undertake till a future period ; and the Armenian Patriarch not wishing to let either the Turks or Persians have any hold of him, out of season, on account

* *Miron*—Holy-oil.

† *Vartabits*—Similar to doctors in theology.—*Translator*.

of the individuals in their nations, he imposed silence on them for that time.

The Armenians of Persia are of a middling stature, robust and extremely neat; they have a lively fancy, and a sound judgement; are dexterous in the arts and sciences, and full of invention; sincere friends; voluptuous, and fond of good cheer. The picture which I have given in another book of the Armenians of Constantinople, is widely different from this, and they also differ one from the other. There are few Armenians in Turkey, capable of a great action:—They push their avarice to such lengths, as to deprive themselves of the necessaries of life, and secreting their treasures, live as miserable as beggars.—The Turkish government know very well, that the Armenian *shroffs* are very rich, notwithstanding their contrary appearance, and therefore never fail to ease them of their riches; and they may think themselves often very happy, that their heads do not accompany them; for they would certainly be forfeited, in case they had either hid their riches, or really had none.—If they are rich, their gains are attributed to them as crimes; and if they are poor, that very poverty becomes the same, because they have not been useful to the treasures of the Grand Signor! This method reminds me of Caligula's, who was as good a sophist as the Turks.—This Emperor, being equally the issue
of

of Antony and Augustus, punished the consuls when they celebrated the victory of Actium, and when they did not.—Drusilla, to whom he had accorded divine honour, being dead, it became a crime to lament her, because she was a goddess; and it was as great a one not to lament her, because she was his sister.

Prince Heraclius (the only one who can, from his situation and his alliances, render himself master of the Armenians and of some provinces of Persia) will certainly not delay much longer to take the field, and in which he will have little else to do, than place the laurel on his head. “You want riches?” said an Emperor, to his mutinous army, “Behold the country of the Persians; let us go there, and seek them. Believe me, there remains nothing of all the treasures, which the Roman Republic possessed; her finances are exhausted; her cities desolated; her provinces ruined. An Emperor, who knows no other riches than those of the mind, is not ashamed to confess an honest poverty!!!”

Prince Heraclius might say to his Georgians: We have land, we have cities; but we have no treasures; as you need them, let us seek them among the Persians and Turks; they have plenty: Armenians, ye are rich; but tyrants seize on your treasures; come, and be one people with mine, and ye shall be happy: Ye Christians, dispersed in Turkey, and in Persia;
who

who pass your days in slavery; come, and shelter yourselves among us: you will find a country, brethren, friends, and a father, who, at the same time, will be your Prince, and under whose wing you will taste of the sweets of life; here you will find the protection of those laws, which I have just instituted for the happiness of my people! And, in fact, Prince Heraclius has just published a code, which do him and his counsellor, *Mellart Regneg*, much honour. This counsellor is an Englishman, about thirty-three years of age, of an enlarged mind, and profound judgment, every sentiment of whose soul tends but to the benefit of humanity.

This gentleman arrived at Constantinople, from Venice, in 1779, well recommended to Mr. Ansty, the English Ambassador at the Porte. The latter esteemed him much, and gave him public marks that he did so. He generally went by the name of *le Baron Anglois*; but he was originally from Hambrugh, a small village of Hungary. He transacted much business at Constantinople, and left it, accompanied by a nobleman of high rank, whose name, for particular reasons, I shall conceal, and arrived by land at Prince Heraclius's. The Nobleman died, and the Prince erected a superb mausoleum to his memory. *Le Baron Anglois* remained with the Prince, became his friend,
his

his favourite, his counsellor, his every thing ; he was sent to Petersburgh ; whence he returned, to reside continually with Prince Heraclius : and it was through this minister that he formed the code of laws I have just mentioned.

It is not possible, ye powers of Europe, that you can have any intention that a Christian Prince, who can give you no umbrage, who cannot help but be useful to your commerce, serviceable in the advancement of science, and in the discovery of the treasures of nature, should find obstacles, on your part, to his perfecting the plan of a new kingdom, in that part of the globe, which is at present tyrvanized over, by Barbarians, by professors of cruelty and superstition, by the declared protectors of ignorance and fanaticism, and enemies to every species of knowledge !!!

END OF THE FIRST BOOK.

THE

THE

Partition of the Ottoman Empire.

 BOOK II.

Meriones autem in eum collimans, direxit hastam fulgentem.
 Et percussit, ne que aberravit, clypeum undique æqualem.

THIS Partition will not take place till after the settlement of the Ottoman court in Asia. By the word *Partition*, I mean to be understood, that some of the Christian powers will lay claim to so much of the Pope's dominions as may conveniently suit them; either by the law of *right*, or by the law of force; or even by that of the general or particular good of their subjects; and to which the Christian princes ought particularly to aim. And by the words, *the dominions of the Pope*, we are to understand the beautiful, but unhappy provinces, over which the Pontiffs reign;

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and

and it is these sovereigns whom we ought to wish to see reduced to their former state, which is their true one, and, indeed, the only one, which ought or can become them.

I should be almost angry if any simpleton were to suspect my orthodoxy; it ought not to suffer the least attack: for I defy any one to reproach me justly, with the least mark of incredulity, respecting those infallible words of Christ our Saviour, where he says, "The gates of Hell shall never prevail against the Church." For I do not treat of the *Partition* of the *Church*, or of its power, or of its immense treasures, acquired by the blood of Jesus Christ. The Popes may sleep very soundly on these Articles; for I firmly believe no Christian power would wish to share with them, what *really* belongs to them; and if the Bishops of all the dioceses in the world continue to behold in the person of the Pope, the *only* Vicar of Jesus Christ, and the *only* successor of St. Peter, what have they more to desire? We have every reason to believe, from appearances, that we shall never have another Henry VIII.—another *Defender of the Faith*, so devout and religious, as to declare and render manifest *his* pre-eminence, in whatever regards religion.

So long as the Popes shall neither write or utter absurdities, and as good shepherds, tend the flock of their diocese; so long as they shall desist from imposing upon all the world, with their imperious, odious, and, at the same time, useless and ridiculous tone; and not be ashamed of following the good examples of other Bishops, their brethren, they may depend upon it, that no Christian will refuse them the respect that is due to them; and the only people they will have to dispute with, will be the Mussulmans, and the Dalay-Lama. For the Grand Musti of Constantinople, as well as the sovereign Pontiff of the Tartars, believe, or pretend to believe, that *they* are inspired from above. The grand Lama, particularly, is looked upon by his adorers, who are not a few in number, not as the Vicar, but as God himself; and when he is seated on the altar, in the upper story of the most beautiful pagoda, in *Poutala*, he is not contented that they should kiss his slipper, but exacts the most humiliating adorations from them. Nor is the Pontiff ignorant, that at Rome, there is another who lays claim to almost the same prerogative; and as he is persuaded, that *he* is the only privileged possessor, he is so bold as to treat the Popes as impostors, and has conceived the most inveterate hatred

against them; and which is the more terrible, as it is of long standing, in the heart of the grand Lama! for this latter never dies, whereas *Popes* die like other men. The death of the grand Lama, is not, properly speaking, a true death. His soul does but go out of him, and regenerates in some other body. All that is necessary, is to find out, in what place it has pleased him to renew his birth, and he is soon known.

It will, therefore, be only against the Mufti, and the grand Lama, that the Popes will have to dispute; but they may console themselves with the certainty of always coming off conquerors. As for the Mufti, he is as ignorant as he is a good Mussulman; and we all know, that to be a good Mussulman, it is very necessary to be ignorant, and particularly so, of whatever regards religion. The Pontiff of *Poutala* knows very little more than the Mufti; and the Professors of the famous academy of Samarcand are in the same predicament. Unhappy Mussulmans! Senseless Tartars! Why have you not learnt to form syllogisms? What an excellent thing is logic! We Europeans, yes, we Christians, whom you dare to stigmatize as infidels, or fools, and believe us condemned to eternal fire, we will prove to you, with good arguments, in form, and *extra formam*,

mam, that you are in the wrong; and we will also clearly prove to you, that the Pontiff of Rome is the only sovereign Pontiff of *all the world*.

But, it is the Pope's business to follow up the dispute; for, I perceive, that I have been imperceptibly drawn aside from my first object, and therefore I leave him in company, with all the ancient and modern theologicians, to display the depth and subtilities of school divinity, whilst I get out of the way, for I detest nonsense and puerilities, and wish to retire, at least, an hundred thousand leagues, from every thing that is ridiculous.

I have said, at the beginning of this book, that the Partition of the Pope's Dominions will not take place, till after the Ottoman Court shall have fixed her residence in Asia. This proposition supposes that the Turks will be driven from Europe; and it is not a trifling matter to exterminate them from that part of the world! It is, however, what I am about to shew the possibility, the probability, and almost almost the *certainty* of: and to obtain this, it is necessary that I enter into a detail of the views of some of the Christian Powers; the intentions of others; the hopes of many; the impotence of some; the rights of all; and many other things. A geographical description of European Turkey will be necessary, as well as
many

many other articles; as will be seen in the course of this work. Suppose this done, and the Superb Ottoman banished to Asia, and his European Dominions become the prey of his vanquishers; how are we from this to draw, as a necessary consequence, the Partition of the Pope's Dominions? Oh! wait a little, gentlemen, and you shall see, in the course of this work, the how, the why, and the wherefore; I have very sufficient reasons to give you thereon. A Disciple of Lombard, a Master of Sentences, will, no doubt, say, that I am impious, and prophane, and that it is joining Beliam with the God of Abraham, to pretend to demonstrate the necessity of this consequence. Well, let him say what he pleases; I shall not go an inch out of my way, for all that, nor shall I spend a single moment in answering him; for I freely own I am afraid of him; and faith *who* would not be afraid of a disciple of Lombard, the inventor of Scholasticks; who, with his unintelligible distinctions, will make me believe that the moon is made of cream cheese! Readers, I do not impose upon you; read Thomas Aquinus, and you will see that what I tell you is as true as that you would not understand a single word of him, or, at least, very little; therefore I sue for peace, and the whole field to be left free for the disputant.

When

When Leonidas, the father of the famous Origines, was conducted before the Gentile Pontiffs, to adore their gods, they said to him, " Oh ! man, thou " must be senseless, not to adore our gods ; and thou " blasphemest in saying they are not true gods. " Thou art a fool. We tell thee that thou deceivest " thyself ; and we, who are Pontiffs, can neither be " deceived, or deceive others." Leonidas replied, Oh ! Pontiffs, ye are in the wrong ; and if ye have good reasons to convince me that I do not speak the truth, either I will hold my tongue, or I will refer the matter to my son : But I am not bound to believe you, because you are Pontiffs, or because you dispute with arguments which I do not comprehend, and which are, therefore, out of my power to refute ! It is only the beasts, made to perish, who should believe you, on your bare word ; but man, created for heaven, is exempted from this law ! Leonidas was massacred. The following verses were made on this subject : —

Pionaque cum spectant animalia cætera terram ;
Os homini sublime dedit. Cœlumque videre —
Jussit, et erectos, ad sydera tol'ere vultus.
O Deus Omnipotens, pueros hominesque, fac ergo.
Te deprecor, liberos, et a sophismate salva ;
Nec permitte unquam, ut qui maximus optimus almus
Diciter, et cœlum, atque homines continue fallat.
Innocuas, et secum ad imas conducere tentet.

European

European Turkey extends from the 34th to the 45th degree of longitude, and between the 36th and 46th degree of latitude; the Castagna mountains divide it north and south; the north comprehends Valachia, Moldavia, Bessarabia, Bosnia, Servia, Dalmatia, Bulgaria, and Romania; the south, Ancient Greece, that is to say, Albania, Epirus, Macedonia, Janna, Levadie, Moréa, and the Islands of the Archipelago. All these fertile provinces are depopulated by the oppression under which they labour, particularly since 1740. The inhabitants are continually emigrating into Russia, Hungary, and the other bordering dominions, to be happier there: But are they, in fact, happier? It is themselves, who can best answer this interrogatory: Alas! they are not the less unhappy for changing their situation!

The Turks, notwithstanding their sobriety in eating, are great lovers of repose and sloth; and, in consequence, little adapted for undergoing fatigues, or being active in business; and the frequent use they make of odoriferous baths, serve but to weaken them, and render them effeminate. It is well known to what lengths they carry their incontinency, their luxury, their hypocrisy, and their thirst for lucre; with these qualities, equally individual as national, how will the Turks be able to resist the impetuosity of an host of European troops attacking them on all sides?

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And if to these we add the terror which has already taken possession of the hearts of all the nation in general, and which produces a sudden and ruinous effect, it is not to be supposed they will go forth with an intention of fighting, but to convey themselves, their families, and their riches into Asia;—these being allowed, who will deny the probability of the Ottoman Empire being soon destroyed in Europe? To this probability, I do not hesitate immediately to add the certainty of my assertion, when I consider their resignation to the *will of the Almighty*; and they place to the *will of the Almighty*, every thing which happens to them, be it good, or be it evil.—It is for this reason, that no nation in the world equals them in supporting a reverse of fortune. This calls to my mind a little discourse between M. le Comte de St. Priest, formerly Ambassador from France to Constantinople, and the Grand Vizir, Derandeli-Haggi-Mahmud-Bashaw, after the conclusion of the peace in 1774, between the Porte and Russia: The Ambassador being at Topkana, with the Grand Vizir, was explaining to him the losses which the Porte had just suffered in the late war, at the same time pointing out the great superiority of the Russian troops; and, extending his arms towards Asia, said, it is there that the Mussulmans will shortly be obliged to retire, if they did not look well to their affairs. The Vizir

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replied,

replied, Embassador, this country of Europe is not our country; we have only received it, as a deposit, so long as the sins and iniquities of the Greeks shall exceed those of the Mussulmans: God was pleased to make use of our Sabres, to punish the Christians; and, therefore, when it shall please him to put an end to his wrath against them, and to return them their country, we are ready to obey his holy will, and retire to our own, which lays just where you describe, and where you, Mr. Embassador, say we shall be shortly *obliged* to go.

From such arguments as these, and from measures taken in consequence of them, we may easily judge and *decide*, without any risque of being charged with temerity, that THE GOD ON EARTH, THE SHADOW OF GOD, THE BROTHER OF THE SUN, AND OF THE MOON, THE DISTRIBUTER OF CROWNS, THE KING OF KINGS, the magnificent and superb Ottoman, will soon go to his *own country*; and I am very sure that the Mufti, the oracle, and the interpreter of the law, will prove very clearly, by some passages of the Alcoran, that such is the *will of God*, and that it is *only* for their good.

A dismemberment of a large part of European Turkey has lately taken place, and the dismemberment continues without any of the supposed friends

of

of the Porte giving them any succours. The Crimea, is in the hands of the Russians, Oczakow Bender, Kotzim, all Bessarabia, Moldavia, Valachia, and part of Bulgaria also obey them; and they advance every day into the rich plains of Bulgaria, scarcely ever meeting with any who dare dispute the ground with them. What difference of one age from another! In these very plains, Sarné, was witness to the bloody, and terrible battle, which Amurat gave in 1444, to Ladislas, King of Hungary, who was killed by the Sultan's own hand.

The Imperialists on the side of Belgrade seize on Servia, Bosnia, and are only stopped by the sea. Dalmatia will also become the prey of the Germans. It will be necessary for the house of Austria to make some arrangements, either as she pleases, or as she can with the Venetians, to prevent any contest or dispute with those wise and prudent republicans. As to what regards Bosnia; she has only to take her measures to satisfy the legitimate descendants of Etienne, who was Sovereign of it, when Mahomud the Second took it, and slew him alive. These descendants are divided into two branches, and have their residence in the city of Banialuka, under feigned names: these should be satisfied, if she wishes to reign in peace at Bosnia.

We must not pass over Albany without saying something more of her. The Albanians are tall, strong, very

courageous, and indefatigable, and are good horsemen: they are the descendants of the ancient Scyths, and retain many of their customs; it is well known that Amurat the Second took Albany: but we must also remember the valour of the famous Scanderberg, who died the 17th of January, 1467. Albany is one of the largest and most fertile provinces of European Turkey; more than two thirds of it is inhabited by Christians. Montenegro, and Cimara join to it, two people equally hardy and courageous, and the sworn enemies of the Turks.

Durassa, the capital of Albany, contains to this day the descendants of Scanderberg. It is true, they were driven out by Amurat the Second; but in the following reign, they returned under feigned names, where they now live, in hopes of better fortune. The Albanians adore these young shoots, (so to call them,) of this illustrious blood, and therefore the house of Austria must manage well with these personages, if she wishes to succeed on that side; for it is neither becoming, or honourable, or political, to despise those who are really Princes, because they have lost their sovereignties, and fallen under the gripe of tyranny, wearing out their days in a situation little short of misery. There are some of them, who could say with great truth to many who reign in Europe, we left off being sovereigns, when most of you began

gan to be so. In the year 1785, I was acquainted with a lineal descendant of Scanderberg, in Poland, where he had a very genteel asylum with a Polonese nobleman.

Epire will be another part, and I am not afraid to repeat, that it will be necessary to treat those well, whose ancestors have been sovereigns of the country. This case is renewed in Epire. Amurath II. when he took it, only drove Leonard out of it, who was it's last despot. At his death his children returned and established themselves there.

Maina, and the Mainets are well known, they are terrible; for their elogium it will be sufficient to say, that they are descended from the Lacedemonians,—free and independent of all the world; therefore these people, as well as the Montenegrines, should be caressed by the House of Austria, to acquire their friendship, and to induce them to act against the Turks, by proposing alliances and commercial views to them, and other advantages for their republick.

I do not pretend to fix the limits of these two Imperial houses; but it is to be hoped they will prove the necessity of their being always united, and how carefully they must avoid every principle, every seed of discontent and dispute; and if by chance any should at present exist, it must be instantly rooted out. For being once divided between themselves, they might
not

not perhaps, be so capable of resisting the counteracting of foreign powers; by foreign powers, I mean the Christian Princes, who either by underhand intrigues, or open force, might wish to interrupt their union, and prevent the execution of their project.

To whom shall Constantinople belong? Whether oh! Politicians and Prophets, shall we give it to the House of Austria, or to Russia? Neither to the one or the other. It would be almost impossible, according to the examples of extended Empires, that Vienna or Petersburg could reign over Constantinople.—Therefore the House of Austria taking every thing commodious (she must not be unreasonable) towards the South and South East of her dominions, as far as the sea; and even reserving some rights of sovereignty over particular provinces, which, by managing well, she will strengthen and perfectly fortify her dominions, and render herself incomparably more powerful and more rich; for in plain truth, are her States of Italy, and in the Low Country, of any material advantage to her? The very little money she draws from them, and the few recruits she raises there, are not altogether worth the hundredth part of what she will get by her new conquests in Turkey.

I think I hear somebody ask me, by what right the Emperor should take that which does not belong to him? Have not these provinces their legitimate sovereigns;

verèigns? They are not deserted, so as to permit the first comer to seize them? Mercy on me, I know not who is questioning me so, but it appears, by the jargon, to be a *Scholastick* Moralist; — I absolutely tremble, and therefore shall be silent, with respect to the Emperor's *rights*, on either European, or Asiatic Turkey; that belongs to the *Attorney Generals* of the courts to argue, not me: however, to cut Mr. Moralist short, I tell him, it is the *right* of FORCE,—the same right, which Mahomed the Second, and his successors, so often made use of,—the same right, which so often served Clement the Eighth, Ferraré, and so many other Popes. But if, in my turn, I was to ask this Moralist, by what right has Alexander the Sixth drawn *his line* on the chart of the new discoveries in America, to come in for a share? By what right have the Leos, the Gregories, arrogated to themselves the sovereignty of several kingdoms, and, indeed, of the whole earth? But let us have done; I comprehend very well why Rome is unwilling the Turks should be driven out of Europe: Rome trembles, when she reflects that there is a power, called Emperor of the East, and King of the Romans; Rome reflects on the consequences, and looks forward to the future: and if these Emperors, these Kings of the Romans, get rid of the Turks, they would be very soon seen in Italy, and in *Rome*,
nor

not to take the air, or to *hold the bridle of the Holy Father's mule*, but to command, as sovereigns !!

If this fear, on the part of the Popes, is really well founded, nothing remains for them, but immediately to form an alliance offensive and defensive with the Grand Sultans; intrigue with the princes of Germany; promise the King of Prussia to do every thing in his power, to place the imperial crown on his head; not omitting, at the same time, *prayers*, and *public processions*, in all the Popish dominions, for the prosperity of the Ottoman army. If these measures do not succeed, all the Pope's sovereignty is at an end.

Although the Emperor is not inspired by the Holy Ghost, he knows full well what passes in the Pope's heart, on this subject; nevertheless, he does not deviate from his intentions, on that account; yet, if he should exhibit a little complaisance, on this occasion, it would only be adding to the obligation the Popes already owe the Emperors: But of what utility would this complaisance to the Popes be of? They are the most ungrateful, and ambitious monsters existing. Oh! ye Henrys, Fredericks, Conrads, Ottos, ye venerable emperors, raise your heads from the tomb, and give us a detail of all the indignities you have suffered !!

Russia,

Russia, after taking as much as would be necessary to render her stronger and richer, would not act wisely, in wishing to reign at Constantinople. The imperial residence of the Czars at Petersburgh is well fixed for the affairs of Europe, but is not so for those of other parts; therefore Petersburgh, Cronstad, Revel, and Riga, being well fortified, the Czar's court should be established at Moscow: But even admitting that such was her intention, the Czars could never reign at Constantinople; that superb city is made to govern, not to obey, and she is too proud, to acknowledge any other for her superior; therefore, she must have a sovereign of her own: But where are we to get him? Neither a Comnene, a Phocas, a Polygnox, or a Lascaris, should be placed upon a Greek throne; they should be left as they are; one at Paris, one at Chambrey, another at Turin, another at Smyrna, and another at Constantinople; all more or less unhappy. Therefore, either Russia must place Prince Constantine there, or Joseph the Second will give her one from Tuscany.

It will be necessary to give the new Emperor some provinces; therefore Russia and the House of Austria should not (from motives of policy) retain all European Turkey; some part of Bulgaria, and of Romelu, as far as Saloniki, should be ceded to him; he should also have something on the coast a little beyond Na-

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tolie,

tolie, and be made master of Smyrna, Angora, the Dardanelles, Burse, and Ionick, continuing his limits nearly in the same parallel by Calcedoine, Scuttari of Natolie, into the Black Sea, and by Off and Synope, end them at Trabifond.

He should be made to erect fortresses on the coasts of Europe and Asia, and a good quantity of veteran troops be left him, to discipline the new levies. This new power would be the Bulwark of Christendom. There will be no occasion for the establishment of a royal navy, to drain his treasury; six frigates will be quite sufficient to defend him from pirates.

This new kingdom will be bounded on the north and west by the new dominions of the House of Austria, by those of Russia, and by the King of Georgia, who will be master of all the Georgian coasts of the Black Sea, beginning by the Sea of Azoph, and ending at Trabifond. The King of Georgia, who, without doubt, will be more powerful than he is at present, as has been shewn in the preceding book; this King, I say, united with the King of Constantinople, will make the Mussulmans retired into Asia, tremble at their name.

On the south, the new kingdom will have the Archipelago, of which the greater part will, in justice, belong to the Venetians. But what will the other powers

powers of Europe say to all this? Who knows? Perhaps they will say as much, as they did, when three of them shared among them the greater part of Poland; that is, NOTHING! Beside, it is of no consequence, what they *say*; it is only what they will *do*. I foresee that France will be the first to lament the overthrow of the Turks in Europe; for the commerce which she carries on with them is very considerable, independant of her natural jealousy, and losing the Balance of Power. Oh! if Cardinal Richlieu could see this! it would drive him mad. What, the House of Austria so powerful, so formidable, so No, no, that cannot be.

Let us see if some arrangement cannot be formed for England, Spain, Holland, Denmark, Sweden, Prussia, and Venice, so that neither of them shall lose any thing considerable. The Emperor must cede^a the Low Countries, Flanders, and the Brabant, Antvers excepted, to France; this latter must also have the Isle of Cyprus, and some Islands of the Archipelago; and, as her population is great, she can easily people them, and in a short time, they will make her ample returns; she will also retain her exclusive commerce with the Musulmans; for it is well known the latter always give a preference to the merchandize of France, on account of the cheapness.

The King of Holland (*for there will shortly be one*) should have Anvers, with all the possible advantages of the Levant trade. And the two Imperial Courts, with the King of Constantinople, should acknowledge the royal authority of the new King of Holland, and guarantee the free election which the Dutch shall have made of him; not only in his own person, but also of his successors.

England should have, for her share, the whole of Candia. This island alone is sufficient to maintain a powerful king; and she will be able to form establishments, and even make conquests in Egypt, and, by the Nile, carry on an unlimited trade to India, by the way of Suez; but this way should be open to all.

No obstacle can be brought to our putting Spain in possession of Jerusalem, and of all the Holy-land; and then, as Spain is well allied with the Druses of Mount Liban, she might soon satisfy herself on the coast of Syria; and in process of time, render herself mistress of Aleppo, and extend her conquests to the Euphrates, which is but twenty leagues from it.

Venice should have all the Morea, and the dominions of the useless and unhappy Republic of Ragusa, and part of the Archipelago, particularly Noxia, Tinas, Tenedos, Scion, Metilene, and Lemnos; and she should have some more of the Pope's provinces.

Russia

Russia must cede to Sweden, all she can spare in the Gulf of Finland, and a considerable sum of money to be paid annually.—She must also have a part of what remains of the Archipelago; nor should she be hindered from making conquests in Caramanie.

Russia must likewise cede to Denmark, some part of Lapland, and pay her a certain sum in the same manner as Sweden.—This latter should likewise have the remainder of the Archipelago; with the power of making conquests in the Gulph of Pajas, and in the territory of Adena.

It will be difficult to content the kings of Prussia. As these monarchs prefer land to sea, they may raise the political balance in their favour, in taking from Poland all that is near to them, or even the whole, on condition that they agree to satisfy all the Electors, and the other Princes of Germany, in either ceding to them a part of Poland, or the free cities, Hanse Towns, that these Princes, finding themselves richer and greater, may not be induced (with their alliances) to interfere or give any interruption, either to the Emperor or the Russians, in their conquests of the Turks.

The States of Italy must not complain because I have not hitherto mentioned them. Venice excepted, I believe they will be the best off of any; and I have not a doubt, but I shall make them perfectly satisfied with

with what I shall assign them.—But this is not the place to do it in, as I must transport myself again to Asia, to appoint some spot for the king of the Mussulmans; for, as I do not propose to *exterminate* them, they must have some residence. We must, therefore, look out for a place, where the sovereign may reside in tranquility and submission, waiting for the sins of the Christians to become once more insupportable, which may be the cause of another revolution, and therefore as God has pitched upon the Mussulmnas, as the instruments of his wrath; they may in their turn, drive out the Christians, and re-establish their empire, if not with more eclat and splendour, at least with more *moderation and prudence*.

It is not at Bursa, the capital of Bithenia, that the Turks' residence must be assigned.—This city, situate at the foot of Mount Olympus, was the residence of several Ottoman Emperors, before they got possession of Constantinople; it is too near for him to reside in;—I have myself travelled from Constantinople to Bursa in twelve hours.

Nor can it be at Isnich, for the same reason; it is still nearer to Constantinople. Numidia, which, in the Turkish language, is called Isnikmis, would make them an excellent capital; it is large, well peopled, and very commercial; and, if we except Constantinople, the best situated city of the East:
but

but the same reason prevents my placing the Turks here ; it is but twenty leagues from Constantinople.

If any dependance could be placed upon the resignation of the Turks, they might be permitted to establish themselves at Cogni ; which is an ancient, large, and well situated city of Caramania ; but as it is to be presumed they will be always attempting to disturb the tranquility of the new King of Constantinople, it will not be prudent to let them remain here ; they must, therefore, retire further off ; and this will be better for themselves.

Damas is the only city I see worthy of receiving its sovereign into its bosom. This superb city, the capital of a flourishing kingdom, was the seat of Omar Caliph, the successor of Mahomed, and where the Mussulman Prince may, with propriety, fix his residence ; and where he might reign in peace ; for he would have for his neighbours, but the King of Jerusalem, and the Druses, and perhaps the King of Denmark, from some little conquests which he may make in the Gulf of Paja.

The Arabs, whom he will have on the east, are not accustomed to trouble the Pachas in their cities ; it is, therefore, to be presumed they will not trouble the King of Damas ; particularly if
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he paid them annually a small tribute. In this manner he might reign in security, the Arabs serving as a bulwark against the Bashaw of Bagdad; who certainly, in the event of the revolution, and when he saw every thing well arranged, would not fail to make himself King of Babylon. Should the Mussulman, from any private reason, not chuse Damas as his residence, he must absolutely go to Bagdad, and there form his capital; and, by extending his dominions beyond the Tigris, form a powerful kingdom; he should not, however, go beyond the mountains of Caraciolan; for he might, by extending into Persia, meet that very enemy which made him fly from Europe.

If a Christian could give advice to an Ottoman, I would recommend the Grand Sultan to go to Bagdad, and that as soon as he could; for perhaps if the Bashaw, who is very powerful, and has always a numerous army, were to behold the Prince a fugitive, and marching towards his city, he might say, I shall shortly be without a government, if this man comes here: What shall I do? Perhaps he might prefer being the sovereign of Bagdad himself, to yielding it up to the Sultan!

What dreams! No Gentlemen, these are not dreams, they are things, which will shortly come to pass. I do not engage, that every thing will happen exactly

exactly as I have described ; but I am paritive there will be but very little difference. Nor do I fix the *epoch* of all these fine things ; but I affirm, that in less than two *lustres**, the whole will be accomplished. Nor does it require superior parts to foresee this, and when the whole is fulfilled, I shall not have the smallest title to be thought a Prophet, although I prophecy *out of my own country*.

It has been clearly proved, that the Turk, with all his force, is not able to resist Russia and the Emperor. This has been evident from the effects of these powers on the Turks, in two campaigns. And, where are their armies now ? that I cannot answer ; but I am sure they are not far from Constantinople. What are the Turks doing ? Do they resist ? Scarcely, on the contrary, they rather seek for shelter. Where ? In Asia.

If the Porte cannot resist these two powers, what will she do, when Heraclius takes the field ? When Egypt produces another Ali-Bey, and Mahomed Bashaw, of Scuttare, again appears against them. It is well known, that the Bashaw of Trabifond is united with the Russians. Something may also be expected from the Court of Naples. She is at peace with almost all the Piratical powers ; and yet we see her aug-

* LUSTRUM, the space of five years, among the ancients.

ment her marine astonishingly, nay, to such a point it is carried, that it appears almost impossible that she could maintain it long; nor is she formed to make preparations for that which is to take place fifty years hence! She will *act* very shortly; Naples lays claim to some of the provinces, which actually constitute the Ottoman Empire, and no one can doubt, but she will do her best to get them.

I do not believe the Knights of Malta will attempt the same at Rhodes, as it would be of no utility; at the same time, it is very probable, that to reimburse themselves for the losses they suffered, when Rhodes was taken by the Turks, and to indemnify them for the enormous expence these Knights were at, in establishing themselves at Malta.—It is very probable, I repeat, that numbers of them will go forth, and cruize in the latitudes of Cyprus and of Egypt, and there wait the fugitives from Constantinople; for on the occasion of the overthrow of the Ottoman Empire, it is not to be supposed that the Court of France will continue to exact from the Knights, that they shall only chase to the mid-channel of Malta.

Who, therefore, can impede the fall of the superb Ottoman? France? England? Russia? I pretend not to enter into the question, whether these powers *can* or *cannot* hinder it; all I assert is, that they *will not*, and that it is not proper they should.

should. With respect to France, there is much to be said; but she is sufficiently employed at home: besides, it must not be imagined that France has that sincere friendship for the Porte, as is commonly supposed; perhaps she was her friend formerly; but then it was from motives of interest; this much is certain, that on this occasion she will do nothing for the Turks! I wish my readers could peruse a small pamphlet, on this subject, written by Monsieur le Comte de St. Priest, the last French Ambassador at the Porte, and at present Minister and Secretary of State, and they will find me guilty of no temerity in my assertion: this pamphlet was published last year, and has been translated into several languages. This enlightened minister, after residing sixteen years at Constantinople, proves, very clearly, that it is the *interest* of France to abandon the Turks to their destiny; he paints them in their true colours; and, after producing such incontrovertible facts, as ought to render them detested and spurned, by all the nations in the world, he concludes, that France ought not only to abandon them, but to assist the other powers in *exterminating* them, and share the plunder with them. Therefore *France will do nothing for them.*

England is too much occupied with *great* affairs, to turn her thoughts towards the Turks; whether they do, or do not fall, will be matter of indifference to her; and whether the inhabitants be of this or that sect, will not concern her; for, whoever they may be, her commerce with them will always exist; besides, the trade she carries on with Turkey, is not very considerable.

It remains to see if Prussia is of the same way of thinking; and why not? Does the King love the Turks? I believe not; and I am persuaded he would not expend ten creutzers for them; witness Mr. Gaffron, his minister to the Porte, who on the occasion of a (*donalma*) rejoicing, made at Constantinople, on the birth of Sultan Abdel Hamid's first son, seeing the other foreign ministers give entertainments, and illuminate their hotels, did the same, and laid out two thousand Turkish piastres; and in forwarding to his court, the amount of his extraordinary expences, he put in these 2000 piastres; but the king expunged the article, saying the Turk was not worth it. This same Mr. Gaffron, was immediately recalled to Prussia, and confined in a castle, for having taken some steps against the Russians, on the occasion of Sahib-Guerai's ceding the Crimea to them. It will not therefore be from *love*, that the Prussian monarch

arch will attempt to prevent their overthrow, but only to hinder the agrandizement of the Houses of Austria and of Russia, who would become superior to him.—If then this monarch can find in the possession of Poland, and some of the Imperial free cities, an equivalent to bring him again to his proportion with the two Imperial Houses, it is clear, he will embrace that side, which in rendering him more powerful, will also spare him the embarrassments, and uncertainties of war.

Nothing, perhaps, but the too great ambition of Russia, and the House of Austria, could make the King of Prussia think or act otherwise.—This monarch certainly sees with an evil eye, the intrigues of Russia, in Poland; and the orders which Mr. de Bukolz, the Prussian minister at Varsovie has received from his master, on this subject, are well known; and we see, that Mr. Le Comte de Stakelberg, the Russian Ambassador at the same court, has lost much of that enormous influence which he had over the king, the officers of the crown, and the permanent council.

The Polonese have not forgotten the bold and violent blows the Russians gave them in the last war, and the insult which they offered them with open violence in full diet; nor the Bishops and Senators, transported into Siberia, where they spent many years,
and

and which has roused up the utmost extinguished honour of the Polonese; it is, therefore, easily to be believed, that the nation in general will never be favourable to the court of Russia:—She is, on the contrary, almost entirely on the Prussian side.

If Russia, under these circumstances, is not content with extending her dominions in Turkey, but will also extend it in the north of Europe,—if she will not leave the Polonese at rest,—if she will obstruct the views of the King of Prussia,—it is certain, that in such case, he will so far disquiet the Russians, that they will shortly be obliged to make up matters as they can with the Turks, to enable them to defend themselves against the Prussians.

Russia will also have to do with the Swedes and their allies, if she does not attempt to satisfy them all, or at least, effectually to hide her ambition from them. But is this latter possible now a days? Ministers have so many means of discovering all that is said and done in the most secret councils, that nothing is hid from them. Who would believe, that the *secret* conversation which passed between the Emperor, the Empress, and the King of Poland, at Kerfar, when these three August Personages met there, is well known?!

What I have said of the King of Prussia and his allies, with regard to Russia, holds good with these same powers, and many others, with respect to the
House

House of Austria. The King of Prussia well knows, that the Emperor has not yet been able to forget Silesia;—he is well upon his guard. The new alliance between the House of Saxe, and the Archduchess of Austria, has put Frederick into an ill humour.—France, on her side, knows also, that the Emperor wishes for Alsace, Lorraine, and, perhaps, something else: if he has not hitherto taken them, the only reason is, that he *could not*. Some certain intrigues of the Emperor's, in France, were suspected a little before the death of the Duke de Choiseul, and were *discovered* after his decease.—What they were, is immaterial—the world talked much of them;—and their doing so is sufficient, without my writing them.

Will the King of Sardinia be pleased to see the Emperor too powerful?—Oh! no!—At the death of Maria Theresa, her August Son said, in speaking to the minister of Turin, that he would actually have back the states from the King his master, which he had dismembered from the Dutchy of Milan! These are words which the King of Sardinia will not easily forget. In short, the conclusion of this is, that the Houses of Russia and Austria, can never considerably, and firmly, extend their dominion in Turkey, unless they satisfy all the other powers, even the smallest; and that they may do it with ease, and drive the Turks into Arabia, if they have justice and moderation enough
to

to render them satisfied and contented. There will only remain the POPE that they will not be able to satisfy, and that is, because he is *ex se et essentialiter*—discontented, and because it is necessary that he should be sacrificed for the welfare of many people and for the public good. That public good should be preferred to private convenience, is I believe a well received axiom.

The other Christian Powers, either from their situations, their alliances, or from their different modes of thinking, will be only spectators; yet each will endeavour to draw some advantage, from a revolution which may be looked for every moment.

This being settled, I enter on the following Book, to treat of the subject I proposed at first.—THE PARTITION OF THE DOMINIONS OF THE POPE.

END OF THE SECOND BOOK.

THE

T H E
P A R T I T I O N
O F T H E
D O M I N I O N S O F T H E P O P E .

B O O K I I I .

Te ridere decet quidquid sibi finxit avorum credula simplicitas.

WERE miracles in fashion, I should be almost tempted to publish one ;— and one, which might not only have made my fortune, but rendered me at least as famous, as any hero in the piece. Good God ! exclaims one ! is there *fashion* in miracles ? Alas ! yes, reply many others ; how ever, be it as it may, I *will* publish it, and if the incredulous will not believe it, so much the worse for them ; there are others who will make an advantage of it ;—this is the miracle.

It is not from motives of vanity ; but merely to render homage to truth, that I say, I always had a facility at writing, and that I find it much easier to compose than to copy ; the cause of this perhaps may be the more than ordinary strength of my memory, which, the moment I take pen in hand, presents

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to me at once, yet without confusion, whatever I have read! and I have certainly read a great deal. The two preceding books I finished in a very short space of time, without referring to any author whatever. From whence then does it arise that I have not the same facility in this? I have now been twelve days with my pen in my hand, to finish the task which I have proposed; and my wish to write has as often failed me; ideas present themselves without order; my memory confounds them; my hand appears to refuse to write, nay even my ink stand and my pen deny their assistance! What can all this mean? Perhaps it is the finger of God which interferes? Or who knows but it may be impious and sacrilegious to write a prediction of the Partition of the Dominions of the Pope! Had I the least idea of either of these, I certainly should not be so mad as to attempt to go on; but, besides my having a sufficiency of religion, I have also a sufficiency of discernment and judgement to see very clearly, that it is neither the finger, or the hand of God, which has caused this obstacle. —Stop, stop, ye too credulous people, and be not so ready to exclaim it is a miracle, for there is nothing extraordinary in it. The only cause which has produced this apparent miracle, was the anger I have not yet got over, against the stupidity of some who *cannot* or *will not* make any distinctions between the temporalities of the Popes, and their spiritual concerns.

cerne. Christ himself, whose Vicar the Pope pretends to be, has he not declared—"His kingdom is not of this world?" And in how many parts of the Holy Evangelists is this truth repeated? How then can this Vicar of Christ, this servant of the servants of God, pretend to display the pageantry of a King of this world? Be that King himself? Nay, what is more, be a cruel, unjust, avaricious, and indolent King—the enemy of his subjects! How dare he push his importance so far as to declare himself the King of several kingdoms, and Lord Paramount of all the world? How many of these MONSTERS have we not seen, make and unmake kings? disturb Empires! and deluge the greater part of Christendom with Christian blood, on account of their ambition! With what audacity have they not made subjects revolt against their lawful Princes, and declared them absolved from the solemn oaths of obedience and fidelity which they had taken! Alas! it is not in *ancient* history alone, that we are to seek for these examples.—If some Popes have not committed such scandal, it has been because they *could not*. Be attentive, readers, and you will find, that whenever they could do any thing of the sort, they never let slip the opportunity.—I am sure, that no one who has read any thing, can be ignorant of the late attempt the Pope made against the present Duke of Parma:—What abomination!

It is therefore incontrovertible, that the doctrine of the Pope on this head is as hideous and monstrous, as it is ancient ; not that this long standing can give them any right, as there were always persons who implored that prescription which may now take place.

The credulity of our ancestors, simple and ignorant, in these matters, begot in them and their posterity, very strange ideas; and one error, engendering others, they, by degrees, established a system entirely false. Thus, the ancestors being blind, they led a great part of mankind to believe absurdities, contradictions, nay impieties.

The subject of which I am about to treat, is one of those which may give scandal to fools, and perhaps to devotees ; nevertheless, as I wish to avoid scandalizing any one, I protest in writing of the Partition of the Dominions of the Pope, and even in saying something against some of these Pontifs, I pretended not to write any thing against the CHURCH, for the Church and the Pope are very *different* things, as are the Pope and the Pope's Chair.

To guarantee me from all suspicion, I am obliged to call to my aid, the ancients, as well as moderns ; not those who are the enemies of the Popes, but the very pillars of the holy chair.—I must therefore in future,

ture, make many quotations, which is what I do not like, for I know they are terribly tiresome to the readers, and besides I expose myself to be criticised, as one who writes to display his erudition; and may perhaps be mistaken in my quotations; for as I have said, it is only from memory that I write. However, not to be deceived, I shall retrench a great quantity, and merely mention those in which I am certain not to be mistaken.

St. Leon Magno, in one of his letters to Anatole, of Constantinople, says to him, "The *Chairs* of the Bishops is one thing, but those who sit upon them are another."

The celebrated Christian Lupo, in his eighth Commentary on the Sentences of Pope Gregory, says, "The Church is one thing, her Bishops is another.—" "The Apostolic chair is one thing, the Roman Pontiffs are another."

John Torresquemada, a Dominican Cardinal, in his Treatise of the Church, Book the 2nd, Chapter the 112th, says the same. The celebrated Alfonso de Castro, a Franciscan Theologian of the Council of Trente, and Archbishop of Santiago, in Spain, quotes and accepts the doctrine of Torresquemada, and says the same as him.

Many years before these authors, that great German Cardinal, Nicholas de Cuza, taught the same thing

thing, in the First Book of his *Concordia Catholica*, chapter the 14th, and in the 21st, of the second book the of life of Hildebrand, afterwards Pope Gregory the Seventh.

But even before these authors, that very celebrated Archbishop of Ephesus, Policrates, Primate and Proconsul of Asia, speaking of Pope Victor, who threatened to excommunicate him, says—“ O ! Bishop of Rome, who callest thyself POPE, with what presumption darest thou to threaten me with excommunication, because I refuse to send thee the treasure of my Church ? All *my* Church possesses, comes from the pious liberality of the faithful, but thou possessest nothing but by rapine and violence ! ”

St. Jerome, in his Book of the Ecclesiastical Writers, reports this fact in quoting Eusebus, approving at the same time what Policrates had written to the Pope.

I will finish these quotations with St. Cyprian, Archbishop of Carthage, and Primate of all Africa, who writing against Pope Etienne, said in presence of a council of eighty-seven Bishops :—“ That the Bishop of Rome, instead of contesting with us on the re-baptism of those who are converted to the faith, would do much better to grant satisfaction to the faithful, for the scandal which he has given the world, in possessing those lands and wealth of others, which violence, injustice and ambition, have

“ have procured the chair of St. Peter.—*Usque dum*
“ *in terris possideas; non poteris in regno cœlorum*
“ *possidere.*”—So much for quotations, and I beg
they may scandalize no one. I am ashamed to use
this jargon with the English nation, in the English lan-
guage, and on English ground!—but as this book
may be read by antiquarians, who are not moved by
arguments, but merely quotations from the ancients
whom they reverence; it is for them, I have mark-
ed, what I have just produced, passing over in silence
at least, fifty others whose works I have read.

From what I have quoted it appears, it is permitted
to write on the Partition of the Dominions of the
Pope, without any body being angered; and if I were
a Missionary, I would prove that princes are bound in
conscience, to reduce the Pope to his *natural state*,
which is, that of St. Peter, or at least, to what they
were in the beginning of the fourth Century; for by so
doing they procure him the possibility of saving him-
self!—Pope Lambertini often said, he did not see any
mode of saving himself, unless he made a restitution
of all the Church unjustly possessed; nor can I resist
transcribing here what that great man Ganganelli
said and wrote to his friends:—“ When I was merely a
Monk,” said he, “ I had great hopes of saving my
“ soul. This hope diminished considerably on my
“ nomination to a Cardinal’s hat; but when I was
“ elected

“ elected Pope, I almost despaired of it. Shall we
 “ who are seated on the highest Apostolical steps, to
 “ enlighten all the world, we, who are obliged more
 “ than all the rest of Christ’s flock to set good exam-
 “ ples, shall we, on the contrary, become the stone
 “ of scandal! We are more attached to the vanities
 “ of this world, than the worldlings themselves!! —
 “ La cattedra di St. Pietro non fara mai pura, ni res-
 “ pettata se non quando il suo successore fara ridotto
 “ per amore, per forza, ad abbandonare lo scettro ca-
 “ duco di questa terra; comme cosa incongrua, inde-
 “ cente, e quasi contraddittoria allo stato di Vicario di
 “ Christi.*”

Before I name the powers who should divide a-
 mong them the Pope’s dominions, it will not be
 improper to give a description of them. They are
 about one thousand leagues in length, and fifty in
 breadth; they are divided into twelve provinces, La
 Campagne de Rome, la Sabine, le Patrimoine de
 St. Pierre, le Duché de Castro, l’Orvietan, le Per-
 ugin, le Duchés de Spolete, et D’urbin, la Marche
 D’ancone, la Romagne, le Boulonnais, et le Fer-

* The chair of St. Peter will never become pure and respectable,
 until his successors, either by fair or foul means, shall relinquish the
 perishable sceptre of this world; as improper, incompatible, and con-
 tradictory to the situation of the Vicar of Christ.

rarois. In addition to these provinces, the Pope possesses many fiefs.

The surrounding powers are the king of Naples, the Republic of Venice, the Emperor on the side of Mantoue, the Duke of Modena, and the Grand Duke of Tuscany.

Almost all these dominions are composed of very fertile lands, and very advantageously situated for commerce. They contain about one million and an half of inhabitants, of whom many are foreigners. Of this number there are at least four hundred thousand religious;—by religious I mean, monks and hermits of all species, and of all *colours*—the cloistered, and non-cloistered religious—canons—secular priests and prelates—fellows, and all other societies, or assemblies of persons; who give themselves up to laziness, under the pretext of serving God. This enormous quantity of sluggards occupy forty thousand others, to serve them. The remainder of the inhabitants are either Nobles, or people who aspire to ecclesiastical preferment, and in consequence do nothing towards the good of the state. The laborious poor bear no proportion to the extent of a rable land, for which reason we meet with large extents of deserts, inhabited only by deer, and by robbers, who, as well as their protectors, live by what they can collect on the high-way, and from foreigners who tra-

vel thither.—Poverty reigns throughout the whole country, if we except some small towns on the Adriatic Gulph, where foreigners carry on a little trade, and every thing languishes in inaction, sloth, and misery,—source of all the vices, and iniquities which are with so much truth attributed to the Romans, and to the subjects of the Pope. It is rare that the government of Rome punishes criminals with death, yet at the same time she carries her cruelty, and her avarice, to the greatest excess in punishing, on the score of riches. The Pope says, it is not the death of the sinner we wish, but his amendment; let him live, the Church abhors blood! Besides, it is not with the blood of criminals, that he could raise his family, and create his nephews Princes of the Roman Empire. Witness, without going further, the Duke of Nemi, nephew of the reigning Pontiff, who in a short space of time became a Prince, and worth two hundred thousand Roman crowns per annum! Gracious God! How many families owe their ruin to the love which Pope Pious VI. has for his nephew! Ransoming the provinces was not sufficient;—Rome, also, contributed a great deal. In 1787 I was at Rome;—when the Pope came forth into the streets, every one fled, and locked up his shop:—enquiring the cause of this, I was answered, that it was the dread they had to be seen by his Holiness! For were he
he

he to observe any one apparently easy in his circumstances, he would soon find a pretext for sharing with him.—Thrice, added they, has he sacked Rome!—Once, when he made one of his nephews a Cardinal; the second time, when the other nephew, the Duke de Nemi, was married;—and the third, when the Duchess, his niece, was brought to bed.

Is it not lamentable to behold an infinity of these injustices, when, at the same time, the real heirs of these provinces which constitute the Dominions of the Pope, are languishing in misery; and of which they were despoiled under different pretexts of the Popes? I know one of these Princes who lives in indigence at Ferrare,—his name is Varani, the only descendant of the Dukes of Camerino.—Of what service is it to be continually ringing the changes, on a Constantine, a Pepin, a Charlemagne, a Matilda, or all the Emperors of France? None of these Princes could give away that which did not belong to them! Are their subjects the same as sheep and oxen, to be disposed of at pleasure? It would be curious enough if the King of England were to give Scotland or Ireland to the French King! Or if he settled the Dukedom of York, on the Primate of all England, on condition the latter declared him Emperor! Constantine was only Emperor of the Romans: he was not the master of Rome; nor could he dispose of it, but

as a Tyrant.—Much was to be done before he could give Rome to the Pope, or to any person whatever. Dominions are not things made to be given! I say this on the supposition, that Constantine *gave* Rome away; which, however, has never been proved, and the presumption is much stronger on the negative, than the affirmative side.

Let us for once see this deed of gift, which Constantine executed, and on which the creatures of the Popes lay so much stress: They reply, there is an excommunication (*Lata Sententia*) against shewing it: Shew us, at least, this letter of excommunication.—Good God! how curious you are! No, gentlemen, neither shall you see that.—There is an anathema against whoever shews it!!—Very well, keep it to yourselves.

The doubts which are entertained of this gift by Constantine, do not hold good, with respect to Pepin and Charlemagne. It is very true, these Emperors gave, or, as Rome happily expresses it, confirmed, the donation. On this head I shall not dispute with them; but with what right could they give a part of that which constituted the empire? Moreover, is it not contrary to the constitution of Christ's church to accept of these dominions? It is! The Pope cannot accept them; and the gift and acceptance, militate against the most essential condition of the contract.

But

But let us suppose for a moment, the donor *had* a just title to give, the succeeding Emperors *had* as just a one to undo what their predecessors had done; particularly when they had done *wrong*. Do we not see, every day, the Popes undoing what *their* predecessors have done; and often what has been *well done*? If the plenitude of spiritual power exists in the reigning Pope, by the same mode of reasoning the plenitude of temporal power exists in the reigning Emperor! It is therefore very clear, that if Constantine, Pepin, and Charlemagne, could *give*, their successors could *re-take*!

But what are we to say, with respect to Exarchat? The Greek Emperors, who were its last masters, certainly never gave it to the Pope: they would rather have given one hundred thousand Popes, to have preserved it! But alas! what can withstand their intrigues, their cabals, and their factions! And what does the House of Este say, with respect to Ferrare! Is the Pope's title to that Duchy very clear? What right had Clement VIII. to that state? Was not the pretext which he held out to the world an infamous one? Did he not attempt the life of the Duke? Nay more, did he not cast injurious reflections upon his descendants? And how could their blood be confounded with that of the Bourbons,—and the House of Austria? What horror!

Bologne

Bologne was merely allied, in 1728, to Pope Nicholas; and as friends, for mutual protection; but by degrees, Rome so effectually seized it, that the only privilege left it, is that of sending an Ambassador to Rome. But I will spare the reader the trouble of reading, and myself of writing, her reasons for seizing all she now possesses: and the Princes the shame of having suffered it: and even the Popes that of blushing.

O! Saviour of the World! how your vicars have confounded and overturned your kingdom! It is no longer the same. You paid tribute and tax to the Emperor, for yourself and Peter, during your mission here below; but your vicars, on the contrary, will have the Emperors pay them tribute for the dominions which God has given them, by the voice of their people. Imagination shrinks back from the reflection: and one is almost tempted to believe that our Saviour never established *this* church; or else that his vicars have much degenerated from the institutions of its founder.

ROMAN PONTIFFS, are you, or are you not, the vicars of Christ, the successors of St. Peter? If you pretend you are, you ought to conform, as nearly as possible, to their examples: if ye are not, say so candidly, and you may by that means hope, that the Princes will leave you something; for behold

hold, they are all about to take what they can from you ! And if you do not humble yourselves in the presence of these August Personages, whom God, and their subjects have chosen to reign over them, you run the risque of losing every thing, and being reduced to live, either by fishing, or from the spontaneous offerings of the faithful. For you must not flatter yourselves that the faithful will pour their wealth at your feet, that you may share it with them.

When Bellisarius and Narfes wrote from Italy to the Emperor at Constantinople, they said that the inhabitants of Pentapoli, of Ancona and of Ombria, wished so much to be delivered from the yoke of the Popes, that they would prefer being slaves to barbarians rather than be their subjects. But now a days one might safely affirm, that these unhappy subjects would prefer a Turkish government to one which crushes them almost to death ; and plunges them in the grossest ignorance, and the most pernicious superstition ! What I have said is very true ; but these poor people dare not openly express, that which is locked up in their hearts.—God defend them ! Were they to do so, they would be burned alive !—And how could people, whose very thoughts are enchained, whose souls are withered, and whose understandings are absorbed in so many spiritualities, be bold enough to tell the Pope what they think ? This is no paradox, reader :

reader; I swear to the truth of it: nay more; that were a subject of the Pope, to say, or to write, on Popish ground, "*I know and I feel that I am a man; as such I will enjoy my faculty of thinking,*" he would be punished as a heretick!

These subjects of the Pope, the most unhappy of those which are termed enlightened, were they asked if they were willing to return under the dominion of their former masters? I am certain they would unanimously say, Yes;—though, perhaps, more content to be without any masters at all, were it possible for people so to live; for man is not formed by nature, to be subject to another.—And the greatest king on earth, is essentially, and by nature, neither more or less than MAN; and every thing which is against the *liberty*, is incontrovertibly against the *nature* of man:—And we must acknowledge, that almost all mankind are in a desperate condition!—Liberty is like the Phoenix of Arabia; every one talks of it, but no one knows it; and liberty is really no other than a word, which serves as a motto to the arms of Republicks!

Great and small kingdoms being established as they are, and nearly as they ought to be, it is not reasonable to wish, that mankind should live independant of each other, as it would only breed confusion and disorder; therefore, it is necessary towards the happiness

nels of mankind, that there should be subordination and obedience in the different classes. We cannot sufficiently praise the wisdom of our forefathers, in giving up every one his proportion of sovereignty to a chief, elected unanimously by their free suffrages; and granting him, under certain conditions, legislative and executive authority to govern them. Therefore, in the same manner, the subjects of the Pope, in changing their masters, must remain subject to another; it not being possible to be otherwise. But at least these new masters must give them such laws, that in obeying them, they may find their own happiness. Almost all the Papal laws, which respect temporal government, are destructive of the happiness of the subject: whence we find, that if they obey these laws, they must, in consequence, be unhappy; and if they do not obey them, they must, as necessarily, appear criminal. O! that it were possible, ye people of the whole universe! to make ye adopt such laws as are only in vigour, in a small spot of Europe! Then would ye be as happy as this world will allow! You would have a chief, who by the majesty, and the right of his authority, could do you good, without the power of doing you harm; would tax you *outwardly*, at the time he was *inwardly* cherishing you. You would have decent and unhumiliating laws, which would cause you every moment to feel, they

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flowed

flowed from yourselves, and that in obeying them, ye merely obeyed yourselves; nor would you ever be judged, but by your equals;—sure manner to be judged uprightly, and to prevent despotism sliding in. But, alas! these are but wishes!—it is given but to one nation on the globe to be happy by those laws, and by the execution of them;—they only, of all the world, enjoy *liberty*! and it is that very liberty, which renders them so formidable to their enemies, and so serviceable to their friends.

Every thing, therefore, concurs for these Princes cordially to unite, and withdraw the provinces which compose the Dominions of the Pope, from his hands, to render them happy. It is absolutely necessary to take every thing from him; for if any thing is left him, the Hydra will regenerate. It is for his *good*; nor can he complain.—Princes have given;—Princes can, and ought to retake. I will ask this one simple question of the pope: Had Clement XIV. given two or three provinces of the Church to the Duke of Modena, would not he, Pius VI. at his election to the Papal chair, have declared the donation null and void? Would he not have retaken them? Clement XIV. himself, creature as he was of Rezzonico's, when he became Pope, did he not make the nephew of Clement XIII. render the strictest account of the treasure which Sixtus V. had left in the castle of St.

Ange;

Ange ; and of which the Cardinals, and the Senator, Rezzonico, had possessed themselves, under various pretexts ? Did he not oblige them to restore it ? And who knows but the Duke of *Nemi* may not be made to render a similar account to the successor of his uncle, Pius VI. !

My propositions, therefore, contain nothing contradictory or unjust : it only remains to see, who are the Princes who should share the cake.

Were the powers who have lawful claims, the only ones to be considered, it is certain that none but the Emperors of the East and of the West could take possession. But that is just as it ought not to be ; on account of the great disproportion of strengths there would be between the Emperors and the other powers, which would suit no one. As the present political system of the cabinets of Europe, tends towards an equilibrium, and that in spite of the distinction of great, middling, and small powers, it is agreed that all shall be nearly equal, either on account of their riches, or marine, their situation, or their alliances ; it would be a terrible stumbling block in the way of this equilibrium, if the Emperor were to get hold of the Dominions of the Pope, notwithstanding whatever he might have ceded to France and the other powers. For we are now to consider the Turks

as in Asia, European Turkey divided among the Sovereigns of whom we have already spoken. In this supposition, then, the equilibrium would be perhaps about just between all the Christian powers, Italy excepted; and we well know, that many of them are far from being indifferent. Therefore these must divide among them the Dominions of the Pope, and the rest of Italy; that augmenting by these means their strength and their power proportionally with the other powers, the balance will rise to its original equilibrium.

To carry this plan into execution, Italy must be divided into four parts, and as nearly as possible equal; as I have already described. The King of Sardinia, the King of Naples, the Republic of Venice, and the great Duke of Tuscany, should be the only sovereigns of Italy. The House of Parma should be allowed to subsist, not to subvert the treaties; but in default of a legitimate succession, those states should go to the House of Savoy. The Archduke of Austria, who, by his marriage with Beatrice D'Este, the heiress of the reigning Duke of Modena, will succeed to those states, should also remain, and in default of succession, should go to the King of Sardinia: but it must be positively forbidden them, to enter into any alliances out of Italy.

The

The House of Savoy, with the title of King of Lombardy, would possess all that she has in Italy; and to his dominion might be added all those of the republic of Genis, the Dutchy of Milan, as far as the frontiers of Venice, and his residence should be at Pavia; and he should only have Bologna from the Dominions of the Pope, and he should have a free passage thither through the states of Parma and Modena. The Dutchy of Mantua is comprized in the Dutchy of Milan.

The republic of Venice, besides having the the Morea, and a great part of the Archipelago, to recompense her for all her legitimate rights on Candia, Cyprus, Jerusalem, and other parts of the Levant, as well as to put her out of fear of her neighbours. This republic, the only one deserving of the title, should have for her share, all the Dutchy of Ferrara, Comaclis, Exarchat, all Romani, Ancona, Little St. Marin, and extending a line towards the south as far as Farligno, would have the city of Farmo, on the Adriatic Gulph, for her eastern frontier.

It is here also the frontiers of the King of Naples will commence, and will therefore join to his present frontiers; and which, taking a turn by the sea, will leave him all the coast, as far as Marenomas of Sienna, in the Mediteranean; the Dutchy of Benavent
Castro

Castro, and Ronciglione, la Champagne de Rome, as far as Foligno, and all that lays to the south and east of it, should belong to the king of Naples.

The remainder of what the Pope at present possesses, should belong to the Great Duke of Tuscany; who adding, by this means, to his strength and his grandeur, will make him a very respectable power; and it should be forbidden him, as well as the other powers of Italy, to form any political alliances with foreign princes. The King of Lombardy must cede Sardinia to him.

To whom shall Rome belong? Rome is like Constantinople; she is formed to belong to no one. If she must not command foreigners, it is not right that foreigners should command her; therefore she must remain a free city, and mistress of herself. Magistrates should be elected, who must rule her by new laws, to be made in consequence of this change. The government of Venice might serve her for a model. Rome should only have a territory of fifteen miles in circumference, which would be easily cultivated; and not only sufficient for the city, but even something for commerce. She should only have Fiumicino, towards the sea. Her citizens would all become easy and industrious: they would be happy.

These Magistrates should offer to the Pope, who will then be the *Bishop* of Rome, the Church of St. Peter,

ter, and the Vatican, for his residence. St. Peter's is sufficiently rich to allow an excellent subsistence to a Bishop, and the people of his court: and we all know that the court of a Bishop should not resemble that of a *King*! A *Pope*, with his rich, splendid, and magnificent exterior, means to impose upon us surely! *He* has no worldly majesty to display: A Pope should only shine by humility, and the other qualities which a Vicar of Christ should have! In saying that the revenues of the Church of St. Peter's are sufficient for the maintenance of the Pope, I mean it to be understood, that they should be preserved to him, in whatever lands they lay; and which the Sovereigns should leave to him.

He should experience the same consideration that every one naturally has for a *Bishop*; by which means he will be respected by the Romans, who are near him; and those at a distance will reverence him. Freed from temporal solicitude, far from occasions of inflating his pride, and in the impossibility of pillaging the wealth of the Church, to enrich *his* nephews; perhaps *ours* may live to see worthy successors of St. Peter, true Vicars of Jesus Christ; and we may then know the real shepherd. Then will it be (perhaps) that the sheep scattered here and there, on the face of the earth, feeding on different kinds of pasture, will know the voice of one only shepherd, and form but one

one flock. There will be neither Barbarian, Scythian, Jew, nor Gentile; nor that odious distinction formed among fellow Christians, to distinguish the different societies of the faithful; and we shall behold the north and the south, the east and the west, sing the same canticles, in peace and union, to the God of all the earth! Is not this what the successors of St. Peter ought to desire above all things? Then why should he complain?

The Armenian Patriarch, who commands a very numerous and rich nation, extended over three quarters of the globe, dwells in a convent at Ecz-miasin, four or five leagues from Erivan: he has two hundred thousand crowns per annum; yet works with his own hands, to gain a subsistence! His court is composed of Bishops, Doctors, and Monks: he lives the life of the just, and is esteemed and revered by his nation, as a true Patriarch, and a worthy successor of St. Gregory, the enlightened. What is there wanting to this venerable personage, to render him happy in this world, and in the next? Whilst he scrupulously fulfils the duties of his station; and in giving good examples to his flock, becomes worthy of the veneration of his people; and of the goodness of that GOD, who placed him at the head of his nation. Who will deny that this man must be happy? Will his not mixing water with the wine, when he consecrates the elements, damn him?

The

The Patriarch of the Chaldeans, commonly called Nestoriens, resides in a small village named Elcofe (it is the Prophet Nahum's country) in Mesopotamia, situate at the foot of the Curdistan mountains, four or five leagues from Mossul. This Patriarch, who is of Antioch, rules equally (with respect to spiritualities) in Europe, Asia, and Africa. In the Indies the Nestoriens are very numerous. Nevertheless, without the Pageantry, the riches, and the royalty of the Popes, he is happy in governing according to the duties of his station, in instructing his people by preaching, by good works, and by good examples; waiting the reward of his fidelity to the precepts of Christ, in the expectations of the just; and in the mean time, he passes his days happily in Christian humility, in the exercise of good works, and in chearfulness of heart; and which would be constant, did not the inquietude and ambition of the Pope, through his Emissaries, called *Missionaries*, give him disturbance, and even expose him to great perils with the Ottoman Government. The Pope once went the length of erecting his Altar against that of this Patriarch in his own Church! For having sown dissensions among the Nestoriens, he created another Patriarch, who resides at Diarbeker, and depends on Rome. Is this an action becoming an Universal Pastor? Or will this Patriarch, for believing one person less in Jesus Christ, damn himself?

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The

The Patriarch of the Syrians, or Jacobites, or Eutichiens, is like the former; his residence, is in a convent called *Der Zafron*, two leagues from Merdin, in Mesopotamia, not far from Nisibi:— This Convent is situate in a solitary valley; he has no other companions than Ecclesiastics of all ranks; his spiritual government is as great as the former's. He governs his nation wisely, by the rules of the Holy Scriptures, and by good Works, and is revered as he deserves; his revenue is very small, and barely suffices to maintain him, even according to the custom of the Apostles, whose successor he is, and to pay the exactions of the Turkish Government, of which the Missionaries from Rome are the cause. Nevertheless, this Patriarch is happy in this world, because he knows the welfare of a pastor of a flock does not consist in splendor and magnificence; or will he be damned, because he will only acknowledge one nature in Christ?

From respect to the Pope, I am almost willing not to mention the Greek Patriarch; for I am not ignorant, that he is his greatest antagonist, and the successor of those who made no scruple of calling themselves Popes and excommunicated Patriarchs: As there never was a more plausible reason given for the Roman Pontiffs calling themselves the

the first of Bishops, and the Chiefs of Christendom, than because they resided chiefly at Rome, the seat of the Empire; so for the same reason, when the Emperors quitted Rome, and chose Byzantium for the Capital of the Empire, the Pontiffs of Byzantium wanted to be the head of all Bishops and Chiefs of Christendom; and this must at least be understood of whatever regards the East, if the moderation of these latter has left the West, under the dominion of the Patriarchs of Rome.

The Roman Pontiffs know very well, that the Pontiffs of Byzantium, now Constantinople, never gave up their rights on this head. This displeased Rome; hence arose a *schism*, afterwards termed a *heresy*. I shall not write, here, all the debates, and all the stratagems, that were put in practice on either side, mutually to deceive each other, for I have already said, that I cautiously avoid every thing that is puerile, and ridiculous. The conclusion, however was, that Mahomet the Second went to Constantinople, and *decided every question* respecting it; and would have decided many others, if a premature death had not prevented his going to Rome to place the Pope under his dependance, as he had done the Patriarch of Constantinople.—Hence, the latter from the 28th of May, 1453, lives in retreat and almost in poverty. This œco-

nomical Patriarch, who has subjects in all parts of the world, lives under Ottoman tyranny, suffering and enduring every thing that a Patriarch ought to suffer for religion; this Patriarch, I say, is happy, and all the Greeks venerate him as he deserves; formerly when he was surrounded with pomp and magnificence, his country hated him, because such things did not become him, and the Greek Church has more proposed in holiness, since the nation has been subject to the Turks, than she did before. If this is not universally known, it is because the Greek Pontiffs have never submitted to render themselves ridiculous in canonizing any person. And will this Patriarch be damned, for adhering to the council of Nice, and acknowledging the Pope, merely for what he is?

It is sufficient that the Greeks suffer in this world, without being damned in the next! But appearances lead us to believe, that their sufferings will shortly be over. Yet it must not be imagined in the revolution, which I predict, that the Greek Patriarch quits his state of humility; all that he will acquire, will be the liberty of displaying good examples for the edification of a happy people, who will obey their Pastor, with all the fervour of their souls; whilst he is unambitious.

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O ! Grecians, ye are now on the eve of re-appearing to the eyes of the world. Mean ye to appear as your ancestors of the first age, or of the last ? Of the former, many fine things have been said; of the latter, as many villainous, and bad have been repeated. That latterly ye have acted improperly, cannot be doubted; but you are in part excused, in saying that the Latins, with their Croisadoes, forced you; and that the Popes of Rome, by sowing dissensions among ye, would never leave you at rest. But shortly from this, peace will be yours; there will be no more Croisadoes, no more Emiffaries, from Rome. Shine forth therefore like your brave ancestors, who were equally the masters, and the astonishment of all the world, for their heroic qualities. Have nothing to do with Rome, she has always been fatal to you; you will then appear again, as might be expected from your origin ! And why not ? Notwithstanding, that the Grecians by living under the oppressive yoke of the Mussulmans, have for a long time relinquished letters, are deprived of every means of improving themselves, or instructing others ; yet these same Grecians have in them the unextinguishable seeds of science. wit, talents, greatness of soul, noble ambition, bravery, generosity, and an inclination for arts
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and sciences;—these are in them as a fire buried under cinders, which, however, preserves its property of heating and lighting.

I could here produce many facts, which would prove the truth of what I advance. In the late and present wars of the Turks against two Christian Empires, how many Greeks have we not seen in the armies of the latter, who have performed by sea and land, prodigies of valour! Rome herself cannot refuse to bear witness for them; how many Greeks has she not had, who by their virtue and science, have risen to the first rank?—Venice also must bear the same testimony.—the Grecian subjects of Venice, having the liberty in common with other free people to study, and to cultivate their talents, and their wit, already possess those qualities which we look for in the Grecians of Turkey, when they shall become free. And I compare the former to the Armenians of Persia; that is, they are more brave, learned, and polite, than the Grecians of Turkey:—I beg pardon for the digression.

Why cannot the Patriarch of Rome, live like the other Patriarchs, and be happy in this world, and in the next? Is he, as Roman Pontiff, to have more than other Pontiffs? Should any thing be allowed to distinguish the Pope from other Patriarchs

archs and Bishops, it certainly ought to be his superior humility—his poverty—and his zeal for brotherly concord; for, all FATHER, as he thinks himself, of the faithful, he is also the BROTHER of all, through our common father Jesus Christ: and although he styles himself the *successor* of St. Peter, he should remember that St. Paul told Peter, that he (Peter) was not superior to him! Therefore if the Pope, on the occasion of sharing his Dominions, which he has hitherto held without any lawful title, does not shew any ill humour, but descending into himself, fulfils his Apostolick duty, and shews to all the world, that the title which by custom he takes, of servant of the servants of God, is not so chimerical, as that of *Brother of the Sun and of the Moon*, with which the Ottoman Emperor equally flatters himself, he may hope for public veneration.

Shut up in the Vatican, where all his Ecclesiastical Court can reside with him; passing his time [a little in prayer, a little in study, and a little in composing sermons, and preaching them to his auditory, he will find sufficient leisure to reply to the consultations of the faithful, who may have recourse to him; and to labour a little with his hands, were it merely for exercise, so necessary for the health! Freed from the care of amassing treasures to enrich his nephews, from the
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trouble of appointing Governors to different places ; from creating Colonels and Captains ; from recruiting regiments, from casting of cannon ; freed from providing for the condemned of *Civitta Vecchia*, and so many other things ; freed, in short, from the King of Naples about his mule, and from all other princes who think themselves independent of the Apostolick Chair, this Roman Patriarch would, as well as others, be a respectable Patriarch, and towards whom no person of good sense would ever refuse all imaginable respect.

If, however, his evil stars urge him to resist either openly or by intrigues, or by attempts to induce subjects to revolt against their lawful Princes,—or any thing of the sort, I should tremble for him ; and we might very soon expect to see Popedom entirely destroyed. I am far from being jocular, for it is well known, that a system is almost formed for having a Patriarch, in every kingdom, totally independent of every one else ; and it appears, that many articles of this system have already taken place in several kingdoms. It is for this reason that I say, if the Pope wishes to transmit to his successors in the Chair of Rome, any shadow of Popedom, he must yield up wholly and entirely every thing that is temporal.

By this means also Christendom will be delivered from the burthen now become insupportable, of superstitious

stitious practices, which renders it poor, silly, and a slave to the Popes, who have instilled into the people, LAZINESS, in every sense of the word. The Princes too will be delivered from the importunities of the Popes; importunities sometimes haughty and rebellious, at others, ridiculous, puerile, and contemptible. Every body will be freed from that infamous chain, which has led captive so many, and to such lengths, as to deny them to think like men; as well as from those absurd beliefs which absolutely shocks human reason; and which must be for ever banished, without our being exposed to the prosecutions of the Popes, and their substitutes; whose soft and deceitful language, exact a belief from the people of that doctrine, which they themselves do not believe.— Does any doubt of this? How is it possible to persuade one self that the Pope and his Ecclesiastical Adherents, initiated into the mysteries known only to them, believe in that which they teach, when we behold them acting diametrically opposite to them? Whilst we are on this subject, I cannot pass over a circumstance which happened at Rome, in the reign of Pope Bennet XIV. A popish Missionary, exercising his Apostolic Functions in Turkey, had the good fortune to introduce himself into the warmest affections of a Turkish Lord, a man very docile, moral,

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and susceptible of spiritual impressions; but what was best of all, very rich. This Missionary inspired him with so strong a desire to save his soul in the Christian Paradise, instead of Mahomet's, that he entirely gave himself up to the guidance of the Holy Father: this last had not failed to utter a number of dogmas, which the other did not understand, and to display the Christian morality, and among other things the article of Evangelic poverty, and humility: — “It is more difficult, said the Father, for a rich man to enter Paradise, than for a camel to go through the eye of a needle.” The Profelyte seeing, that instead of being *difficult* to the camel, it was *impossible*, was determined to be rid of the hindrance, and therefore gave all his wealth to the Missionary. It can be easily imagined that the Father was not angry at this, and wished to baptize him, and keep him in the country; but the Turk would be baptized by no one but the Pope, of whom the Missionary had told him such great things.— He therefore set out for Rome, *à la mode Apostolique*; on his way he had frequent opportunities to see, and to *prove*, that Christians do not put in practice those brotherly works, which regard hospitality; however, as his whole soul was absorbed in the idea of the POPE, of his good qualities,

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his holiness, his fatherly love, he continued his journey, and at length arrived at Rome. He was much surprized, the first time he beheld the Vicar of Christ, the Successor of St. Peter, to see him surrounded with pomp and magnificence; giving himself haughtier airs, than any Sovereign; and bestowing nothing on the poor and the pilgrims, but benedictions in abundance. He obtained permission, however, as a special favour, to approach his holiness, who *very humbly* held out his slipper for him to kiss: scandalized at this action, he would not comply with the custom, and like a good Turk began to make a noise, and gave him such abuse as he thought he merited; but the *holy Swiss's guard*, with their halberds, soon made him retire. After this, he made several attempts to accost some of the Cardinals, or Prelates, to have explained what the Missionary said to him, when he tricked him out of his wealth, in consequence of evangelical Doctrine; but every door was shut against him. He passed three months at Rome, starving like a beggar, observing and cursing the Pope, and his imposture; the Missionary and his Doctrine.

It was a Levant Jew, who was at Rome, who explained to him the *trick* that had been played him, and opened his eyes; he was, moreover, charitable

enough to propose taking him with him, free of any expence, to Turkey ;—his offer was accepted, and he went away much disgusted with the Pope and his assistants ; swearing, it was not possible, that *Christ* had such Vicars upon earth ; and if he was Vicar to any one, it must be to one opposed to Christ. He made the best of his way home, and as soon as he arrived, he sought out the *pious* Missionary to get some explanation from him ; but first he demanded his riches to be returned.

Would you believe it, reader ? The Missionary made a number of paltry excuses, but promised to return him all he had received, and left him a few minutes afterwards, pretendedly for that purpose ; but went to the Cadi, and accused the Turk, his proselyte, of having been to Rome, to get himself made a Christian ; and the Reverend Father immediately converted himself to Mahomedanism, to be relieved from the necessity of returning what he had received, for such are the Mahomedan laws. It is sufficient to record this anecdote, without making any commentary thereon.—I leave that to my readers.

As the new magistrates of Rome, in whom, by their election, will reside the sovereign authority, will be under the necessity of disbursing something for the safety of the state, and for the support of good order, they should make no scruple of appropriating the useless

less wealth of the Church to that purpose. Something must be set apart for divine service, and the remainder, with its growing interest, ought to be destined to the wants of the state, and to the happiness of the people: there is nothing in this which borders either on sacrilege or impiety; if there is, we must allow that all sovereigns are impious, not excepting the present Pope; who took from the treasury of Loretta, a great quantity of silver vases, which the faithful had given to our lady of Loretta, and which he coined into ready money, for the support, as he said, of his people. These people, who had long looked for this relief, and which never came, ventured to search out how this money was employed, and were much surprized to find, that the whole had been appropriated to the expences of the marriage of his Holiness's nephew. They complained, and the Pope's Vicar, who is called the Vicar of Rome, had many of them publicly whipped, sent many to the galleys; and most of the remainder were exiled!—But it is horror to follow a detail that makes humanity shudder; let this suffice; I fear, were I to bring to light all the Papal iniquities, it might make even the simple revolt against Christ, and against his religion!!!

The Pope, thus reduced to his natural state, and Italy divided as I have described, the remainder of Europe, and a part of Asia Minor also shared as

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I have said; the system and the project of the Abbé of St. Peter's might be brought about with much less difficulty; and the Golden Age might be renewed upon the earth, to render poor mortals happy; who, being here but sojourners, in lieu of thinking of the end of their journey, are only fighting and tearing each other in pieces! What folly!

In fact, there will be but little difficulty in rendering civilized people and nations so well united together, that it will be barely possible for dissensions and disunions to slide in. Since former individuals found themselves forced to separate, and form small societies; since they were obliged to choose kings and chiefs, to whom they gave up, individually and generally, their portion of sovereignty; and, in consequence of these societies, they were obliged to make laws, and to submit to them; and since, the chiefs and kings, from other circumstances, thought proper to declare themselves independent, by little and little, and the former were contented that it should be so, it remains to see if the end which our ancestors proposed was for the happiness of each, individually, and all, generally; and, if so, we must enquire if this end has been obtained? No, readers; on the contrary, since these establishments, Peace has fled from the earth, War has taken its place, and mankind never cease exterminating each other. And to what are

we to attribute this, but to the ambition of a few; and ambition draws after her all the other vices contrary to the happiness of nations. A king, who might be happy himself, and make his subjects so, if he would remain as he is, renders both unhappy, by wishing to augment his dominions. If his neighbour is weaker than him, he swallows him up in an instant, seizes his states, and declares the prize fair and just, with much the same sort of reasoning that the wolf gave the lamb, when they drank together at the fountain. Should his neighbour be stronger than him, he renders him suspicious to other kings, forms alliances with them, receives troops from them, and, in lieu of being swallowed up by one, is devoured by many. Courtiers do the same with their sovereigns, with regard to the second order; and these latter do the same towards the third estates. Whole nations, who might enjoy happiness in their own country, and in others are not content unless they crush some other nation! My God, what madness inspires mankind, thus to render themselves unhappy!

In recapitulating what I have said, I repeat, nothing can prevent Prince Heraclius from being the founder and the restorer of the Armenian Empire; if the Russians and Imperialists continue happily their present campaign, like the former; and I add, that he *will* do it, either by fair, or foul means. The accom-

complishment of this, will be the downfall of the Turks, and the welfare of her enemies ; which will render it almost impossible, but the Ottoman must be driven out of Europe. In this case, the Partition will take place as I have described, or nearly so. Were some Powers willing to prevent this revolution, it must be remembered that *all* are not equally able ; and those who could prevent it, have certainly no interest in doing so ; so long as the two Imperial Courts shall know how to curb their ambition, and endeavour by fair means to satisfy all the other Powers, who will assuredly be glad to aggrandize themselves, without taking any trouble, or costing them any thing. In the contrary case, the earth will be deluged in blood on all sides. On a supposition of the former being the case, Christendom will be happy, and the project of the Abbé of St. Peter's might take place in it fullest extent, and we might see universal and perpetual peace. But then, Kings must be content with their own Dominions, without thinking of universal Monarchy ; or comparing themselves to Gods.

Italy must put on another appearance, for it is not possible for her to remain as she is : in a supposition of the Partition of the Ottoman Empire, the equilibrium would be lost ; and that all may be well off, it is requisite the equilibrium should exist in the manner I have
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already described; but this equilibrium could never be found, without sharing out the Dominions of the Pope. And this latter is a necessary consequence of the Partition of the Ottoman Empire. *Quod erat demonstrandum.*

As in this case every body would be satisfied, except the Grand Turk, and the Pope; it is evident that there is some sympathy between them, which alternately draws them towards each other, and separates them; and this *je ne sais quoi*, which is common to them both, sufficiently proves every thing I advanced in another work, whose title is: "A Comparison between the Ottoman Porte and the Romans," to which I refer the Reader; and he will there find, that the happiness of the Mussulmans is augmented in proportion to that of the Popes, and *vice versa*.

I know not what better to compare the *je ne sais quoi* of these two nations to, than Mount Vesuvius and Mount Etna: Vesuvius vomits fire, and commits ravages, at the same instant that Etna does; that they have a communication with each other under ground, and in some parts covered by the sea, is clear; as has been proved by Sir William Hamilton: as the comparison is rather odious, I shall not push it further.

With respect to the Grand Turk, it is not my business to console him; the Koran presents him

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with sufficient for that purpose ; I will, however, him one thing, which is not written in his book, that is, that he will only lose what his ancestors / from others ; and that it is not true that he is KING OF KINGS, or THE DISTRIBUTOR OF CROWNS ; on this head, let him consult his brother and sister, the *Sun* and *Moon* ; and, I assure him, they will not contradict what I have honour to tell him. As resignation to the Divine Will is one of the characteristicks of the Mussulmans, there is every reason to suppose that the Grand Turk will become tranquil in a short time, and not gnaw his fingers. But for the POPE, that is quite another thing ! he will tear his hair, from rage and desperation ! We must, therefore, endeavour to comfort him, and console him with the spiritual advantages he will draw from this event.

Roman Pontiffs, are you ready to resign sovereignty, and pompous luxury ? Are you willing to resign those vain-glorious titles of superiority, which you bear, and which so little become you ? If you are, we shall thenceforth know you for what you ought to be. In the Bulls of Canonization of many Roman Pontiffs, there is this expression, — that “ Pontif, ex Romanus ad apicem perfectionis, sanctitalis perventus in primis mansionibus apud dominum Decem in regno Cœlerum sedem accipit ” “ pa

“pat.” By these words we are to understand, that Pope N. is one of the greatest saints in Paradise. Christ said to his Apostles, “Qui major est inter vos minimus vocabitur in regno Cœlerum.” The *major*, among the Apostles, was St. Peter. Is it not so, oh! ye, his successors? Christ says, that this *major* shall be the *least* in the kingdom of Heaven. Therefore when the Popes declare, in their Bulls of Canonization, that some other Popes are the highest and greatest in Heaven, do they not, at the same time, declare that they were not *majors*, nor successors of the *major*, when they were in this world?

The Royal Prophet, speaking of Christ and his Priesthood, does he not say that he is, and ought to be, *secundum ordinem Melchisedec*? And does not St. Thomas add, that Melchisedec was without Father or Mother? The Popes, who call themselves the Vicar’s of Christ, are they without Fathers or Mothers? That is to say, are they without those violent affections for their relations desires, to exalt their families to a *non plus ultra*? As this is not the case, we may conclude, we ought not to acknowledge any other for Christ’s Vicar, but him who shall be “*secundum ordinem Melchisedec*.”

Further, is the POPE “*vocatus tamquam Aaron*,” As the grand Pontiff, his successor, ought

to be? For we are informed that the Church succeeded the Synagogue. Why introduce so frequently, the name of the Holy Spirit? Wherefore trifle with him? There are more intrigues and more cabals at the election of a Pope, than an Emperor! and it is a very moderate comparison.

And why, O! Roman Pontiffs, have you not put in execution, what was ordained at the council of Trente, for reforming you? You might by that means have prevented your fall, or at least have put it off to some distant period? But why do I ask this question; the reason is well known; it was the same as prevented them calling another general council, as every one desired; and the same as prevents the blind of Grand Cairo, from seeing, *but when they please.*

Nevertheless, it is necessary to enquire who have so blinded the Pope, as to attribute to them the Sovereignty of all the World? To make his infallibility a dogma of faith? To stile him God on earth? To declare him Optimum Maximum? To have him idolized by the faithful? Oh! Mahomet, what wilt thou do against the Christians of Rome; thou who was't such an enemy to Idolatry?

In good truth, when I arived at Calcutta, during the Gentoo holidays, I could not help fancying myself at Rome, there was so much resemblance between

tween their Gods and their Statues; their Processions, their Musick, their Hurly-burly; and what one sees there, and I declare the only observable difference is, that among the Gentoos there is an appearance of devotion and faith, and they do not extort money from people, as they do at Rome, and other places.

It is the Ecclesiastics who have given the Popes so many fine qualities, and so many privileges. And do ye know, O! POPES, why these people have flattered ye, fawned on ye, and deceived ye? It was to become Cardinals, Bishops, Prelates, "*Assistente al soglio Pontificio*," to be Monsignore, Canons, Generals of some religious order; to get a benefice, to be stiled a Pillar of the Holy Church of Christ, to be one day POPE, and, at last, to be a *Saint*. These are the reasons!

How many Cardinals, Bishops, Prelates, Monsignore, Canons, and even Monks,—how many of these, I say, are there not, who have retracted what they had written, when they were not satisfied with the Popes? And how many others have written as forcibly on the other side, when nothing was to be gotten from their generosity!

When the Pontiffs of Rome shall have no more Cardinal's hats to give, nor Bishops, or Canons to nominate; when they shall have no more benefices
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to give,—it will be then these Pontiffs will know that they have been deceived; and thenceforth, *feeling* themselves happier in the mediocrity of their station, they will be the first to acknowledge it; and all the rest of the earth, in singing canticles to the Lord, will be happy also.—SO BE IT.

FINIS.



Carved

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